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HEALING

Spiritual Healing

a new series

By E. V. Ingraham

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Devoted to Christian Healing

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JAN 14 193

FEAR NOT

Behold the birds
Of the heaven,
That they sow not,
Neither do they reap,
Nor gather
Into barns;
And your heavenly Father
Feedeth them.

Are not ye
Of much more
Value than they?
And which of you
By being anxious
Can add one cubit
Unto the measure
Of his life?

And why
Are ye anxious
Concerning raiment?
Consider the lilies
Of the field,
How they grow;
They toil not,
Neither do they spin:

Yet I say unto you,
That even Solomon
In all his glory
Was not arrayed
Like one of these.

BINDING

1847 20

SPIRITUAL HEALING

By E. V. INGRAHAM

Consciousness of Health

THE QUESTION of spiritual healing is occupyin the attention of the race today as never before Not only to spiritual healing—on every hand w find the attention of mankind turning to every possibl means of regaining health of mind and body.

All curative systems have their more or less goo effects, and faithful devotees to almost any of ther receive some benefits. But, from whatever sourc one seems to regain one's health, we find recurrence of disease. For permanent health it would therefor seem that we must delve into some deeper phase of th subject than is common knowledge to the majority o the healing professions.

First of all, it is well to have firmly fixed in min the fact that the healing principle is a perfectly natura and normal process of life itself. There is a universa tendency for everything to return to normal, whenever the condition of perfection or balance has been violated We find this true in the elements, as when the atmos phere of the earth moves between points of high an low pressure, in order that equilibrium may be reëstab lished. The same thing is true in the field of vegeta tion. Scar a tree with an ax, and return after a cer tain length of time; you will find that the processes o nature have healed the scar. Burn an entire forest and after a time when you return you find that nev trees have grown, the old blackened ghosts of forme forest glory are covered with vines, while the whol scene is more beautiful than it was before. Cut you finger and what happens? Without any effort on you part the natural healing forces of your being set t work, and within a few days the wound is healed and

perfectly normal condition of the finger has returned. All this is but the operation of a perfectly natural process that is prevalent throughout the whole of creation.

Physicians and practitioners of every known curative system have come to a recognition of the fact that any so-called curative system does not perform the healing, but merely coöperates with this natural healing principle in reëstablishing health and bodily perfection. That the forest may be burned a second time, that one may cut one's finger again, or that disease may return does not in any sense discredit the curative system employed nor disprove the fact that the healing principle is a permanent factor in every phase of life.

THE ONLY way to prevent the forest from burning again is to safeguard it from fire. The only way to insure the finger against further cuts is to keep it from contact with a cutting edge. The only way to be assured that disease will not develop or recur in life is to eliminate the cause of disease. Not even Christ's healing was permanent except under certain conditions, which He explained to one to whom He ministered when He said, "Sin no more, lest a worse thing befall thee." It is clear in the light of His teaching that sin is not only the cause of disease, but is also the reactionary process that militates against the natural healing processes always at work in creation. The Bible even goes so far as to state that death is the result of sin. It therefore follows that the elimination of sin will eliminate not only disease but death as well. The elimination of sin will eliminate every condition that works contrary to the natural creative process in life, and will leave man free to live under the influence of his own divine sonship, his own divinity.

What of the nature of sin? A mathematical sin would be to combine figures in a relationship not provided for under the rules and formulas of mathematics. A chemical sin would be to unite various chemical ele-

ments in wrong combinations and proportions. The sins of man are the combining of the elements of his being in wrong relationships and the applying of them in ways not provided for under the natural laws of his being. It therefore follows that righteousness is the right use and application of the elements of man's being, and righteousness inevitably produces right results.

We might state with conviction that the law of disease is the law of sin, or the perverse use of forces and elements that within themselves are perfectly good. Also that the law of health is the law of righteousness, or the right use of the very same elements that, when wrongly used, produce disease.

IT IS VERY clear, in the light of the foregoing, that the cure of disease has to deal with something that lies deeper in the nature of man than that which is reached by the medical healing systems practiced today. These systems are all right so far as they go, but they do not get to the foundation of disease. Shakespeare, sensing this fact, introduced the familiar dialogue in one of his plays:

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow?"

to which the doctor was made to reply, "Therein the patient must minister to himself." This shows clearly that there is an important work on the part of the patient in the restoration of health, and a very necessary work on his part if he is to remain well.

If disease returns, that fact in itself is no proof that the healing method, whatever it may be, is wrong. If a child while learning to walk falls to the floor after the first two or three steps, this is no proof that his efforts are false, nor does it prove that he has made no progress in learning to walk. The fact is that he must continue to exert himself in the best way he knows, and, through his doing the best he knows, eventually he will learn to walk. In like manner, those who seek

to realize their healing should employ the highest and best methods that they know, and at the same time endeavor to learn more and more of the laws of Truth, and then live these laws to the very best of their ability.

Napoleon, when asked what happiness is, replied: "Happiness is the highest possible development of my talents." So with health, and every other phase of man's being. Successful living is the unfolding of every latent ability and the learning how to express those abilities to the highest possible purposes that the individual knows.

Permanent health is attained by a persistent study and application of the truth of Being, the basic principle of life itself, until the point of dependence in one's life has been actually changed from the outer to the inner, thus effecting a change in the entire structure of one's being.

It stands to reason that, if man were left subject to the fundamental law of his being, he would return to and remain in that perfect state which is the characteristic expression of any principle. It is only when this natural process is interfered with that anything like ill health develops. Healing is therefore brought about by the dissolution of this interference, and by a reinstatement of the natural processes of life.

The incredulous sometimes say that spiritual healers and their patients die, and that this again is proof that their system is false. If this is proof that a system is false, there are thousands of cemeteries and millions of graves that bear silent testimony to the falsity of every material healing system in existence. Even Christ was unable to perform miracles of healing in certain cases "because of their unbelief."

TO UNDERSTAND what actually takes place in spiritual healing may give one a better understanding how to begin, and how to proceed, in order not only that he may attain health, but that he may retain it once it has been reached. The process that is involved

in healing is really very simple, and it can be illustrated clearly, for example, by changes in your own facial expression. Suppose you look at yourself in the glass sometime when you are feeling very blue, discouraged, angry, jealous, or you are in any of the other objectionable states of consciousness. Your facial

I waited patiently for Jehovah;
And he inclined unto me, and heard my cry.
He brought me up also out of a horrible pit, out of the miry clay;
And he set my feet upon a rock, and established my goings.

—PSALMS.

expression very clearly depicts the state of consciousness that is prevailing at the time; but as you continue to examine this facial expression, the utter ridiculousness of the situation dawns on your consciousness, and you begin to realize the humorousness of the condition. Gradually the "funny" side of it grows on you, until finally your humorous feeling reaches a certain point and your facial expression can no longer resist its influence, whereupon your countenance breaks into a smile. In this simple illustration the whole healing process has been exemplified. Exactly the same process has been worked out that is involved in the healing of cancer, rheumatism, or any of the other diseases that are common to man.

All physical conditions, good or bad so-called, are the result of a mental condition that lies back of them. In other words, all the cell structures of your body are held and sustained in their present relationships, whether these relationships are healthy or unhealthy conditions, by a corresponding structure of ideas back of the cells. That is, just as your face expresses a frown because you may be sad or worried, just so a cancerous condition is held in its manifest form by some destructive, disintegrating set of

thoughts that lies back of it. In the case of cancer it might be jealousy, or a suppressed anger, or hatred. It is a self-evident fact that such states of consciousness produce a gnawing, disintegrating feeling throughout your being when you have indulged in them. It would therefore not be a difficult matter to conclude that some such habitual state of consciousness might develop a whole group of thoughts that would eventually take command of a certain area of the cell structure of one's being, and produce some festering condition, such as cancer.

Now going back to the changing of your facial expression as described in a previous paragraph. You see, as you change your state of consciousness, a similar change takes place in your facial expression. Exactly the same process holds good in the case of any disease. The physical disease is but the outpicturing of a mental disease, or a group of discordant, disintegrating ideas. Now, in the case of the frown you know that the important thing is to heal the despondent idea. As the idea is changed, the facial expression is changed. So with any disease—change the state of consciousness back of it and you change the manifestation. Healing is therefore not primarily a healing of the bodily condition, but, like plucking "from the memory a hidden sorrow," it is a healing of the state of consciousness, a changing of the thoughts and feelings of the individual; then the physical adjusts itself to the new state of consciousness. The difference between the healing of a frown and the healing of any bodily condition is only a matter of intensity or degree. An intense and habitual despondency would require simply a greater degree of joyous realization to change the state of consciousness and its corresponding results.

WITH THIS explanation it is easy to see that healing is not primarily a physical process, but a thought process, and the real healing is in the healing

of the mind. "As he thinketh within himself, so is he" is an explanation of man's present condition and is a clew to the means by which his present condition may be changed. But new states of consciousness must be strongly enough ingrained into man's nature to nullify and dissolve the objectionable states of consciousness.

Before the highest efficiency is to be attained in the practice of healing, man must reach back to that which is deepest in his nature. It is only in the God-realization that man touches the center of dynamic power that is capable of reconstructing his entire nature and restoring him to the perfection of his native divinity. This being the case, true prayer becomes the most effective healing practice, for it is through right practice of prayer that man learns his contact with God, and prayer has ever been the device by which he touches the Divine of the universe. "The supplication of a righteous man availeth much."

The most important healing is the healing of the character of the individual until every thought and feeling is the direct outworking of divine realization. When the heart is made clean and a right spirit is renewed by habitual application of the spiritual laws of man's being, the body and affairs become automatically healthy and prosperous.

Greater is "he that ruleth his spirit, than he that taketh a city," should be man's constant guide to health and success. He should know that self-control is paramount to the control of external things, that it is more important to be healed of hatred than to be rid of cancers, to be free from criticism than to be free of rheumatism, to be rid of fear than of any nervous reactions. Withal it is of great importance to attain to a constant state of peace, harmony, good will, love, and courage, and above all to develop a truly Godly character in every detail, for such a character wholly operative insures the best possible physical conditions.

Why Don't You GET WELL?

I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive

I WAS SICK and wretched; I had received religious counsel from eminent divines; I had sought out every physician whose name had been wafted to my notice by popularity; I had tried every place of resort that claimed to confer health. All these means failing, I sat down in gloom to await the inevitable result of the slow process of consuming myself with despair. A strange ray of hope penetrated my gloom. A little creature looked on me and said, "Why don't you get well?"

It amused me, and I said, "You speak as if it were a matter of choice." "And so it is," she calmly answered, and was gone.

Her calmness irritated me, and her words stirred me—me, who had left no means untried, who had spared no expense to get well.

Then my ten years of misery, and my thousands that had gone for relief that never came, rose before me; but how could she know all this, and why did her words smart like little stinging lashes on my settled despair?

But they did; those calm words stung me into such a state of restlessness that I made inquiry for this one who had uttered them.

She came again; I told her my experience of the preceding ten years—but her calmness was unruffled. She simply asked, "And where was God all this time?"

I assured her how devoted I had been to Him, and how I had prayed, and had had the prayer and counsel of all my church.

"What did you pray for?" she asked.

"Why, for grace to bear," I answered, surprised at such a strange question.

"And did grace to bear satisfy you?" came the unlooked for question.

What could I say? A strange sense of lack stole over me, and I was still.

"You were sick and wanted most of all things health. Why didn't you pray for health?"

I was astonished at her directness, but said, "I did, if health was God's will."

"Did God make you sick?" came the startling question.

"Why," I gasped, "doesn't the Bible say that He afflicts His people?"

"No," she coolly replied. "It says, 'Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.' Do you count sickness among such gifts?"

"No," I answered as best I could, "but you know sickness came in with the fall."

"How could the fall change the unchangeable, and vary that which has not even a shadow cast by turning?"

I had no answer. I seemed to have been swept from my old mooring.

She looked at me, and I could feel her clear sight take in my helpless situation.

"You have been serving two masters," she coolly remarked, "and it remains for you to choose between them."

"God is the only master I would serve," I said feebly.

"The service of God cannot divide itself. It recognizes only one power, and that is omnipotent; only one mind, and that is omniscient; only one life, and that is omnipresent. Can you give such whole-hearted service?"

"I have always been taught these attributes of God," I replied with more assurance.

"What use did you ever put them to?" was the astonishing question.

"Use!" I said, "what do you mean?"

"I mean, if you knew that the Source of all power, all life, and all wisdom is always present, why did you not use it for getting well?"

I was about to answer, but she was gone.

But those wonderful words were my open-sesame into health and peace.

Could my voice fill the whole earth, I would send forth this message to the despairing: Health ever says, "I am come in my Father's name, and ye receive me not."—*Selected.*

A HOUSE NOT BUILT WITH HANDS

We who build with brick and mortar
Shall not ever house the heart,
Though we stud with precious jewels
Every in and outward part.
We shall find that house a prison,
Void of all that brings content,
Till we build with understanding
As the Christ-within-us meant.

We who build with vain petitions
For our own, and only ours,
Shall not lift an habitation
To withstand the stormy hours;
For there is but one foundation,
And there is but one safe plan—
He shall truly build who buildeth
On the love of God and man.

—*Vivian Yeiser Laramore.*

Charles Fillmore

says that

JESUS IS HERE

THE MOST vital and most easily demonstrated all commands of Jesus to His disciples is, "H the sick." You will find it in the 10th chapter Matthew. Some commentators say that this comma is not found in some of the ancient manuscripts, a that therefore it is presumably spurious. But we fi almost identically the same commission in the l chapter of Mark, about which there is no question authenticity.

Jesus went about all the cities of Galilee preachi the Gospel and healing the sick, demonstrating wh He taught. The Greek word that is translated "we about" means literally "was making a circuit of."

Applied metaphysically to individual healing t means that Jesus made the circuit of His own bo visiting, speaking words of Truth to, and raising the states of consciousness to divine perfection. T self-application of the redemptive law through Chr precedes the ministry of healing sick people. Man mu know how to apply the healing word to himself befo he can become an efficient healer of others.

Despite our magnificent churches and able min ters, there are multitudes of sick and discourag Christians who have not found help in materi methods, but who could be healed if the full Gosp were preached to them and its demonstration follow up by the healing of their ills. "The harvest indeed plenteous, but the laborers are few."

"Pray ye therefore the Lord of the harvest, that send forth laborers into his harvest."

The "Lord of the harvest" is Christ, the superm in every person. We pray to the "Lord of the harves

first understanding that He is within us all as God's expression of Truth. Truth is not a personality, but it is the universal principles of reality. Life in unbroken, uninterrupted flow is a truth of Spirit. Wholeness, health, perfection, are true. Goodness, justice, love, joy, wisdom, peace, and all the good that men have ever imagined are capable of being realized by all those who call on "the Lord of the harvest" to appear with power and mastery in the minds and the bodies of His people. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

THERE are four complete lists of Jesus' disciples, as given in Matthew 10:2-4, Mark 3:16-19, Luke 6:14-16, and Acts 1:13. In all the lists the names are arranged in four groups. The first of every first group is Peter. In the second group Philip is first, in the third James, and in the fourth Alphæus. Judas Iscariot is always the last mentioned.

Jesus limited the mission of His disciples to "the lost sheep of the house of Israel." Metaphysicians have recognized three classes of thoughts; those based on reality (Israelites); those based on unreality (Gentiles); and those having a mixture of reality and unreality (Samaritans). The disciples are educated in Truth and are commanded to go not in the way of the untruth nor to enter into the abiding places (city) of the mixed thoughts. These disciples, or powers of the mind, are told to preach the truth about the kingdom of the heavens—the fourth dimension of the mind; that it is not far away but right at hand. They are to heal the sick thoughts, make alive the dead thoughts, purify the impure thoughts, harmonize obsessed personalities. Having received fully and freely the divine power, they are to give it fully and freely.

"HE THAT receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Here is stated the omnipresence of Spirit. In a other place Jesus said, "Thou, Father, *art* in me, and in thee, that they also may be in us." In the 1 chapter of John it is stated that the Word was wit God and was God, and yet it became flesh and dwe among us. Herein is emphasized the unity, the co tinuity, and the perpetuity of Spirit in all its expre sions and manifestations. The original Spirit essen

JESUS CHRIST PROMISED: *Lo, I am with you always, even unto the end of the world*

is at the core of everything—the temporary, outwar or visible, character being assumed for the purpose demonstrating some inherent quality of the principl Thus Elohim, the original creative Being of the 1 chapter of Genesis, appears in the 2d chapter as J hovah, who forms the Adamic manifestation, ma The real, essential elements in man can, by prope spiritual processes, be restored to their original estat Elohim, with the added experience gained through i dividualization.

"He that receiveth a prophet in the name of prophet shall receive a prophet's reward: and he th receiveth a righteous man in the name of a righteou man shall receive a righteous man's reward."

A prophet is a discerner of spiritual truth. Wh ever accepts such a one in his true spiritual characte (name) shall receive spiritual truth.

A righteous man discerns moral righteousness an whoever receives such a one in his righteousnes (name) shall receive a right moral standard. In othe words, we get what we have faith in and cultivate i our lives. "According to your faith be it done unt you." You get what you look for, measured by th motive with which you look. If you are seeking spi itual things, have faith in the spiritual ability of you revelations and you will call out the real spiritual cha

cter of those through whom you receive your inspira-ions, whether they be visible teachers or invisible deas. If you question and doubt, you call up suspicious houghts in yourself, in your teachers, and in the race hought. Whoever looks for error finds it. Whoever ooks for Truth finds it.

If you give in the name of a disciple, that is, give as one who represents the Lord, you will not in the long run lose anything. You may apparently sometimes give unwisely, "cast your pearls before the swine," but do not admit the error, nor spend any time in regrets; then the law of righteous balance and sure compensa-tion will work for you, and you will in due season re-ceive your reward.

Victor Hugo said, "There is nothing quite so power-ful in the world as an idea whose time has come."

Napoleon claimed that it was not his genius that made him great, but the opportunity for expression in the public mind of the ideas that he represented. We see the idea and its time or its opportunity coöperating in every great work. "Man's extremity is God's op-portunity," is an old quotation. When apparent dis-aster overtakes us we should look for the great idea that is pushing its way into our life through the break-ing up of old and effete conditions.

It is easy to fall into the "sere and yellow leaf" phase of mediocre success in life. Do not be content with the world's standard of success. "Hitch your wagon to a star." Cultivate high ideals, and in due season their time will come, and you will realize that they are the most powerful things in the world.

"WHEN he saw the multitudes he was moved with compassion for them, because they were . . . as sheep not having a shepherd."

Christ did not condemn the indifferent, careless, Godless people. He had compassion for them, for He saw that they were like sheep, moved by the forces of their environment. He saw that they needed to be

awakened to the facts of their birthright, that "one is your Father, *even* he who is in heaven."

We must all finally arrive at a place in understanding where we see that sinners are not demons but innocent children of God, seeking satisfaction in the world of sense. They run here and there like sheep seeking pasture and often fall into rocky places, are bruised, and sometimes devoured by wolves, but at heart they are looking for the good, as we are. It is to these "lost sheep of the house of Israel" that we are sent. Look for the good in yourself. Cultivate that good and you will see the good in all people, and the Lord will show you how to give them the cooling draft of Truth.

THE GREAT awakening which precedes the rule in the world of the spiritual principles taught by Jesus is now being manifested in agitations of the public in the various nations of the world. India is clamoring for home rule; China is in the throes of revolution; Africa is coming out of its darkness into the light of race intelligence; Russia is in the birth throes of democracy in personal possessions, political rule, and religion. No country on earth is making such tremendous efforts to carry out high ideals as Russia. But her people are sheep gone astray. They have seen the ignorance and superstition of their inherited religion and, rebelling against its unrighteous rule, have gone to the other extreme and are denying all religion. The reaction will come, and a true religion will follow the disruption of the old. The people of Russia are earnest and their ideals will eventually arrive. America is also in the throes of progressive ideals, and the time when those ideals will become all-powerful is close at hand. Revolution will follow revolution in the minds and ways of people. Open warfare may be averted, but its equivalent will be in evidence, and our civil and religious standards will be disrupted on every hand. Finances will be adjusted on a new basis. Religion will

be found inadequate in its present forms to meet the public expansion of spiritual understanding, and a new and broader expression of fundamental religious principles will be necessary to bring the younger generation into church fellowship.

The principles taught by Jesus Christ must be taught and demonstrated by the Christian ministry, and the personality of Jesus must be made less prominent. Our people detest dictators, political and religious, and they are instinctively rebelling against the teaching that they must come under the arbitrary rule of the personal Jesus in order to be saved. These same lost sheep of the house of Israel are to be shown that it is not the desire of the Master to be called "Lord, Lord." He taught that He would totally ignore such personal worship. "I know you not." It is those who serve Truth as He served it that He commends.

GIVER OF ALL

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Giver of all?

The golden sunshine, vernal air,
Sweet flowers and fruits, Thy love declare;
Where harvests ripen, Thou art there,
Giver of all!

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Giver of all!

—*Christopher Wordsworth.*

A WORD
TO THE WISE

DON'T ALLOW yourself to get angry, petulant, or even impatient.

Don't allow envy, malice, revenge, or resentment a place in your mind. Such emotions set up cross currents in the consciousness that react on the body and its tissues, coagulating the blood and demoralizing the nervous system. Many cases are recorded where the milk of a mother recently angry has poisoned the nursing child. Abscesses, tumors, cancers, and like appearances are the vents on the innocent body of violent mental throes within it. Remember that every thought and emotion must in due time express itself.

Cultivate patience, forbearance, and love. "A soft answer turneth away wrath," is a truth of far-reaching importance. Therefore think only loving thoughts, especially for those who may have wronged you.

Don't brood over things of the past or of the present. Many a soul is secretly hugging some fancied or real injury, and, unknowingly, suffering the consequence in a diseased body.

Don't let an accusing conscience nag you. "Agree with thine adversary quickly." Lay it all before the Lord, and it will be forgiven and its effects will disappear.

All such evidences of a lack of understanding of the divine harmonies of your being should be dismissed by your word of denial; affirm your unity with the Spirit of peace, joy, and love.

Don't read descriptions of accidents, scandals, diseases, or any of the mortal brood of errors.

Read and think only of the good, the true, the pure, the beautiful, and affirm yourself to be one with these, the only real states of God and man.

Don't talk about your disease, your troubles, your

poverty. Do not mention those appearances of error in others.

Talk about the abundance of everything for the use of man. Talk about the fact that health is the normal state and that it is much more apparent than disease. Think and talk about the many ways in which health and harmony may be made manifest through holding right thoughts and speaking true words.

MANY ASK how these states of mind are made manifest in body. It is in this way: Your body is both invisible and visible. The invisible part is sometimes called the subjective consciousness. The basis of its visible state is the cell. Through the process of thinking you build into your brain and body millions of little cells that are endowed with just that quality of energy and intelligence which your *word* gives them. When you say, "I deny the belief in poverty or lack in myself and those about me," these little cells with one accord fall away from the "poverty consciousness"; then when you affirm, "The inexhaustible abundance of almighty God is now manifest in and through me," every cell swiftly flies to that true center in your consciousness, and each glows with a magnetic impulse that eventually attracts to you that which you desire.

When you brood over your troubles, losses, or failures, these little cells take on that state of mind and in due time reflect it in your body. When your mind dwells on disease, and you talk about disease, you are filling those millions of cells with images of disease and they will reflect it back into your consciousness, and you will come to look upon disease as a necessary evil, in-

Being therefore always of good courage.—II Cor. 5:6

stead of a passing illusion. If you say, "I am weak," or, "I am tired," the little cells throughout your body fly apart like magic and a great lassitude takes posses-

sion of you. But if you say, "I am strong and vigorous with the strength and vigor of Spirit," they rush to the center of tension and array themselves like bands of living steel throughout your whole organism.

Not only those mentioned, but every other thought or emotion that you experience in daily life affects the centers of energy and intelligence, and you must in due time get the result. A man shall be held accountable for his lightest word.

If you are harboring grief, fear, avarice, anger, jealousy, lust, rest assured that they will show forth in various forms of fleshly discord.

But you can dissolve them. The word of Truth is powerful to accomplish the destruction of every error. Your true and good thoughts are bearing their fruit, too, and you shall get the reflection, in harmony, joy, and peace, of your every thought and word of love and truth.—*L. V.*

SONG OF PRAISE

There's a fountain bright and holy,
  There's a refuge all may claim,
There's a cure for all our sorrows;
  Simply trusting "In His name."

For the weak and heavy laden
  There is One who'll bear their load;
For the sad and heavenly-homesick,
  One who'll point them to their road.

All with trouble heavy laden
  Come with it to Him alone,
Lay your troubles, lay your sorrows
  At the footstep of His throne.

—*W. R. H.*

LORD,
TEACH ME TO PRAY

By THOMAS L. MASSON

THE FREQUENTLY made statement, that prayers are always answered, is no doubt confusing to many God-seeking people who, suddenly awakened from their material dream by some seeming disaster, turn to the infinite Source of supply for help. When later their prayers do not seem to be answered, they become skeptical, instead of lifting up their eyes for more light.

That sincere prayers are always answered is true. But this positive and correct statement requires constant recasting in one's consciousness in the light of increasing spiritual growth, in order that its glorious truth may be fully demonstrated.

What we ask for does not always come to us in the form in which we ask it. Indeed, it seldom does, when we ask for it as a material acquisition. It may require a long period—as time goes here—to see that our prayer has been answered in the exact terms of God and not in the wavering terms of the human will.

Going over a long period in my own life, I can now see that all my prayers have thus been answered, and in most cases these answers have come in the form of instruction first, followed by the correct answer.

Jesus Himself has indicated this process: "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. . . . first the blade, then the ear, then the full grain in the ear."

When we pray, we are casting seed. And if we are not wholly aware of the nature of the seed, we may

reap strange fruit. Also, we must guard the ground, waiting for God's good time for the harvest. We reap what we sow. When we do not sow with a conscious knowledge of the unchanging will of God, it is plain to see that then we may be subject to change.

This is why so many times an answered prayer is discomfiting. Every desire that we utter, either audibly or inaudibly, will be returned to us in our own terms. We must search ourselves, and understand what we pray for.

How many times do men desire material possessions in excess, reputation and material power beyond their spiritual birthright, only to become broken in body and mind after receiving these things!

Nothing therefore is more important than to go back to the source of our desires to see what they really mean, before planting them in the creative Intelligence.

TWO OF the most remarkable answers to prayer that I have had are as follows. The first prayer was uttered many years ago, when I was but little aware of "the things of the Spirit." Being under the false spell of financial distress, and having a growing family on my hands (as I fancied), I suddenly got down on my knees, literally, and prayed for a large sum of money. Not long after this a man with whom I was associated passed over, and left me what I had prayed for, but in trust.

This astonishing demonstration filled me with awe, and was one of the determining factors in my seeking for the kingdom. While my prayer had been technically answered, I came to see that in this case the actual money was withheld until I was "worthy." And this being "worthy" really meant that I would never have the need for any such limited sum, all things whatsoever coming to me from the Father of all things.

That is to say, in reality we are (if we did but know it) always in contact with substance, God, in-

finite supply, and so we never have to worry. Consider this time-honored fact again, that we never worry about the now, but only about the future, which has no existence.

My second answered prayer was quite different from the first, and to my mind much more miraculous and awe-inspiring—although it may not seem so to many.

One day I was writing a long and important book review, and the necessity immediately presented itself of consulting the American Revised Version of the Bible. As my library at that time contained a large assortment of Bibles, it did not occur to me that this one could be missing. But a careful search failed to reveal it.

I might have "fumed and fretted," but I had learned a little of the law, and as I had until evening to mail the copy, I dismissed the whole matter and went out and took a walk.

Later in the day, coming back—this time calmly—to my work, sitting thus in my library, I was quietly impelled to go into a side closet. Far off in the corner of this dark closet I saw, dimly staring me in the face, on a lower shelf the American Revised Version.

I recognized it immediately as a Bible that my mother had left me, but it had been "just a Bible" and nothing more.

I had never opened it. Now, when I did so, I found it full of four-leaf clovers, which my mother had distributed throughout the pages. Then I recalled the fact that she had once told me that, when she was a girl, she used to love to gather four-leaved clovers. She had quite evidently gone out and done this one day, leaving me certainly something infinitely more valuable than money. Indeed it must have taken her several days to gather those four-leaf specimens. When I picked this book out of that dark corner, it was precisely as if my mother were actually present. Need-

less to say, this book is now my most cherished possession.

IT WAS at this point that I began recasting my whole thought about prayer. I give the conclusions not because they are new but because, as testimony, they may invigorate those still in doubt, and corroborate the conviction of those in certainty. I saw that I did not know how, so I began with, "Lord, teach me how to pray," repeating this constantly.

I reasoned that, if God was infinite, as I believed Him to be, I should learn what to ask Him for, and, as He knows everything, I could do nothing better than to ask Him what to ask for.

One of the first things that I discovered was that true prayer is "out of time." I will briefly explain.

In reality, no one can doubt that God is ever present, all-good, the whole, one, mind, indivisible.

But as we are here-now, living in a world time-bound, for practical purposes we go on local time, and even here our private time sense may not always "jibe" with the world time, so that we sometimes say of a friend that he is "late," or that he does not always keep his engagements.

"It may be useful," writes A. S. Eddington, the great British astronomer, "for each individual to have a private time exactly proportioned to his time lived but it would be extremely inconvenient in making appointments."

By "local time" I mean the time that we go by on this planet, the time that is concerned with our planetary revolutions. With other planets it would be different. Professor Eddington humorously puts it as follows, by supposing, as an example, that you are in love with a lady on Neptune, and she returns the sentiment. It would help if, at some possibly prearranged moment, you could exclaim, "She is thinking of me now." But, says Eddington, "there is no absolute now, but only various relative nows differing accord

ing to the reckoning of different observers." As the light distance of Neptune is about eight hours thick, "she will have to think of you continuously for eight hours" in order to cover the ambiguity of the 'now.' "

If all this seems confusing, it is only seeming, for, so far as our spiritual understanding is concerned, we have an absolute now that fully answers our purpose. We have only to recall the idea that we live in two worlds, the one-whole-God-now, and the time-bound world. Therefore, when we get the spiritual interpretation of this through the Christ consciousness, we see that Jesus, as son of man, was in time, but as Son of God He was I AM, which we are also, with Him, in our real or spiritual selves, as expressions of the Father.

I found that by the application of this simple rule of prayer, namely, that I AM now with God, being "out of time," I had cleared up a "cloud."

Once we get into the habit of thus praying, a drastic uncovering takes place, for we can rightly ask only for those things which are in the immediate present. There is really nothing to ask for except a changing of one's mind, or as Solomon put it in his dream "an understanding heart." And, you will notice, in his great prayer later to Jehovah he discriminates between the present and the "future": "There is no God like thee. . . . who keepest . . . Now therefore. . . . Blessed be Jehovah." When he uses such phrases as, "that thine eyes may be open toward this house," he merely indicates the desired uncovering of error in mind succession, and not that God is not always present.

To put it still more simply, we rest in the center, we are still, and all that we do in right prayer is to ask for light.

MY NEXT discovery leads back to Paul's admonition, "Pray without ceasing." And it does seem, in this world at least, that we have to live things out for ourselves before we can know the simple Truth.

Any creative writer will tell you that he is subject

to sterile periods when he is utterly unable to do anything. The wives of literary men have had much to say about the uncomfortable depressions of these periods. Sherwood Anderson, in one of his stories (Alice), describes it in this way:

One day I was walking on Fifth Avenue. You know how a writer is when he cannot write. Months of that for me. My money gone. Everything I wrote was dead.

I had grown a little shabby. My hair was long and I was thin.

Lots of times I have had thought of suicide when I can't write. Every writer has such times.

Alice rescued him. We may call her his good angel. She took him to a man she knew.

"You give this man a thousand dollars."

"What for?"

"Because I say so. He can write just as you can make money. He has talent. He is discouraged now, on his uppers. He has lost his pride in life, in himself. Look at the poor fool's lips trembling."

Prayer, which is the surge of the heart for "things higher up," is always answered; sometimes immediately, sometimes seemingly after delay, sometimes through mediums unrecognized.

In my case, I discovered that these so-called sterile periods could be overcome by going back to God, and this not at stated intervals necessarily, but whenever it was needed, which is what Paul meant by "pray without ceasing." Thus came the following prayers, which for my purpose cover practical life. And I pass them on to those who may feel the need.

Before doing any work: *"Father, so direct my thought in this undertaking that I may carry out Thy will."*

While doing any work: *"Father, I acknowledge and reflect Thy presence in this undertaking."*

When in doubt: *"Father, I ask Thee for light on—"* (here state the problem, either audibly or mentally).

BLESSINGS

May this repast be a testimony unto Jesus Christ; may all the life and all the substance in this food be transmuted into divine life and divine substance, through Thy living Word now active in each of us.—S. T. S.

Spirit of the Eternal, incarnate Thyself in this food and transform it into the glorified Christ body.—E. V. I.

Dear Father, Thy mercies are new every morning and fresh every evening. Fill our hearts with gratitude and praise for all Thy blessings. Amen.—M. E. B.

Let the substance of Spirit become food unto me, and dwell in me as eternal life, health, and substance.

The riches of the Lord Christ are now poured out upon me, and I am supplied with every good thing. Praise be to God.

The PEACEFUL ATTITUDE

By AVERY HILLIS

WHO STARTED the World War? Probably tha question will never be answered to your sa isfaction and to mine—for you and I helpe to start the war! Surely there can be no satisfactio in knowing that.

Austria-Hungary declared war on Serbia becaus an Austrian archduke had been assassinated in Serbi (In spite of the war, however, the archduke is sti deceased, and so are many millions of other perso who went into the war.) Russia declared war o Austria-Hungary because Austria-Hungary had d clared war on Serbia. Germany declared war o Russia because Russia had declared war on Austri Hungary because Austria-Hungary had declared wa on Serbia. So it went until all the great powers o the earth were engaged in idiotic carnage. Each cou try was fighting for reasons that it vociferously mai tained to be holy and right.

Why did the nations spring so readily into th fight? Because their leaders declared war, of course but the leaders would not have dared to declare wa without knowing that their actions were approved b the collective minds of their countrymen. So it is a parent that the war began because the average man- which probably includes you and me—approved of i

Will Rogers, the philosopher-humorist, once ob served that war would never occur if diplomats ha to fight the wars that they started. Doubtless the is truth in this remark, yet it is probable that th

mbassador is generally a fairly good representative f a majority of his people.

THERE are some queer aspects of human thinking. A newspaper would not deliberately print matter or the purpose of encouraging a fight between two ersons, but it will with alacrity print news that is kely to bring about prejudice and wholesale murder etween nations. Fighting between individuals, for in-ividual reasons, is brutal and vicious and demoraliz-ng and lawless; collective fighting is heroic and vir-uous and admirable and lawful—so goes public opin-on. A mother will punish her little son for fighting n the street, but a few years later she will give him er blessing and send him to war. Individual mur-er is outlawed in every country, civilized or uncivil-zed, but collective murder is legal and honorable. Why he distinction?

Probably the answer is that man is provincial-minded. Once the only social unit that he revered was he family; then came the clan, next the tribe, and nally the nation. Almost everybody is now convinced f the desirability of being patriotic so far as his own ountry is concerned; however, he still likes and trusts he person of his own neighborhood much more readily han he does the person from another neighborhood. He is still provincial-minded, but he has evolved far ince he thought that every stranger was to be viewed vith suspicion. He is beginning to think that perhaps var is foolish and that people of other countries are ot really so bad after all.

It is claimed by some eminent scientists that war vill soon be unthinkable, because with modern machin-ry of combat and poisonous gases war would mean nnihilation to all combatants—civilian as well as mili-ary. Even if the scientists are right, however, there is higher way to end war, the voluntary way.

It is a significant fact that for the first time in his-ory people are really, deeply interested in learning who

started a war. This is indicated by the fact that leade of nations feel it necessary to justify their warli gestures. People will not make the sacrifices necessa to the waging of modern war, unless they are ove whelmed with indignation or rage; therefore the ne of propaganda. During the World War every belli erent nation devoted much effort and money to the ta of convincing its own people, primarily, and the peop of other nations, secondarily, that it was fighting a d fensive war. The public was worked up emotional and made to espouse sham ideals. A sort of collecti hysteria spread until it got the better of sober peop and reputable newspapers. Misrepresentations ar false stories of war atrocities were printed by t press and believed by the people. Great is propagand

GREAT is propaganda—especially if it be based truth. Those who see the stupidity, the cruelt the idiocy of war are now using propaganda intel gently and persistently to end war. They have e barked on the undertaking of teaching men to be i ternational in their thinking, instead of provincial.

This movement is not new. It received its greate impetus nineteen hundred years ago in the mind of o Man. In one simple sentence He summed up H method: Love your neighbor as yourself. In view the results that His efforts have accomplished, it evident that His followers are not aspiring witho reason when they hope to change the mind of natio

The collective mind is still primitive, but it can educated—must be educated. There will be violatio of treaties so long as treaties are needed. Treati of peace are worthless if there is not peace in the colle tive mind of the nation. Peace is a matter of getti right habits of thinking. War is established as institution to be resorted to when governments quarr Until that institution is superseded by the ideal of e during peace, war will flourish at intervals.

The spirit of war does not spring up full grown

a moment. It is a synthetic monster, the offspring of many minds of many nations. It grows by what it feeds on, and it feeds on "scraps" of thought and speech and action—including some of yours and mine. Mrs. B—— feeds it when she quarrels with her neighbor or scolds her children. Mr. B—— feeds it when he entertains ill will because of a dispute that arises over a business deal. Young George B—— nourishes it when he gets into a fight at school.

With whom do we quarrel most easily? Not with those toward whom we maintain a loving attitude in our mind, but with those toward whom we have fostered an attitude of resentment. We find it very difficult to quarrel with a person unless we first have quarreled with him in our mind. We begin a fight readily with anybody whom we have given ourselves permission to fight. Even if we have not determined to quarrel with a certain person, we have made up our mind that under certain conditions we will do certain things; that we will allow others to go just so far and no farther. We generally decide in advance just what we shall do to those who cross the dead line of our displeasure.

THE ONLY thing that will bring peace among the nations is a peaceful attitude in individuals. Almost everybody admits now that conflict of any kind is not worthwhile. Under modern conditions any people that goes to war is bound to lose, be its contention right or wrong, and no matter whether it wins or loses the war. Not one nation benefited from the World War; every participant was loser in lives, happiness, treasure. War as a lucrative business is played out. Likewise it is commonly accepted that lawsuits are seldom worthwhile even from the business standpoint; that the best lawyer is he who induces the contending parties to settle their differences without going to court. In the other relations of life the same rule holds good: Conflict is out of date. The huge modern cor-

poration lists good will as one of its valuable assets; it spends huge sums to win the good will of its employees and to create a spirit of comradeship among them.

Love your neighbor as yourself. When Jesus first enunciated that principle, it looked beautiful but impractical; today the far-sighted discern that it is beautiful and practical. Peace on earth, good will to men, has never been so live an issue as it is today. Contention and conflict are old-fashioned, inefficient, reactionary; coöperation, good will, and peace are modern, efficient, progressive. This is true whether applied individually or internationally, economically or socially. God's kingdom will come, and God's will will be done on earth—but not until after you and I establish His kingdom in our hearts by doing His will toward ourselves and all our fellow men. Therein is the recipe for peace among individuals and among nations.

An overt act of hostility must preface each war. An overt act of hostility must precede each quarrel. If the individual will go back over any quarrel to which he has been a party, he can easily see the point at which he loosed his restraint and committed himself to retaliatory measures. "That is too much; I will strike back," he tells himself. In few cases does anybody decide on the spur of the moment just when he has "stood it long enough." He has thought the matter out long before, and decided what he would do under certain circumstances. He has heard of a certain quarrel, and decided that if So-and-so had done such and such a thing to him, he would have taken certain retaliatory measures. Fighting with the fists, which is in vogue in many countries, is not a natural expression of wrath for the savage fights with hands, feet, and teeth. The civilized man has told himself that when he fights he will fight with his fists. Very rarely does anybody fly into a rage because he cannot control himself; he does it because he previously has granted himself permission to fly into a rage under certain conditions. Seldom does anybody lose his temper to the extent of hitting

FEAR NOT

Behold the birds
Of the heaven,
That they sow not,
Neither do they reap,
Nor gather
Into barns;
And your heavenly Father
Feedeth them.

Are not ye
Of much more
Value than they?
And which of you
By being anxious
Can add one cubit
Unto the measure
Of his life?

And why
Are ye anxious
Concerning raiment?
Consider the lilies
Of the field,
How they grow;
They toil not,
Neither do they spin:

Yet I say unto you,
That even Solomon
In all his glory
Was not arrayed
Like one of these.

SPIRITUAL HEALING

By E. V. INGRAHAM

Consciousness of Health

THE QUESTION of spiritual healing is occupying the attention of the race today as never before. Not only to spiritual healing—on every hand we find the attention of mankind turning to every possible means of regaining health of mind and body.

All curative systems have their more or less good effects, and faithful devotees to almost any of them receive some benefits. But, from whatever source one seems to regain one's health, we find recurrences of disease. For permanent health it would therefore seem that we must delve into some deeper phase of the subject than is common knowledge to the majority of the healing professions.

First of all, it is well to have firmly fixed in mind the fact that the healing principle is a perfectly natural and normal process of life itself. There is a universal tendency for everything to return to normal, whenever the condition of perfection or balance has been violated. We find this true in the elements, as when the atmosphere of the earth moves between points of high and low pressure, in order that equilibrium may be reëstablished. The same thing is true in the field of vegetation. Scar a tree with an ax, and return after a certain length of time; you will find that the processes of nature have healed the scar. Burn an entire forest and after a time when you return you find that new trees have grown, the old blackened ghosts of former forest glory are covered with vines, while the whole scene is more beautiful than it was before. Cut your finger and what happens? Without any effort on your part the natural healing forces of your being set to work, and within a few days the wound is healed and

erfectly normal condition of the finger has returned. ll this is but the operation of a perfectly natural rocess that is prevalent throughout the whole of cretion.

Physicians and practitioners of every known curative system have come to a recognition of the fact that ny so-called curative system does not perform the ealing, but merely coöperates with this natural healing rinciple in reëstablishing health and bodily perfection. 'hat the forest may be burned a second time, that one ıay cut one's finger again, or that disease may return oes not in any sense discredit the curative system emloyed nor disprove the fact that the healing principle s a permanent factor in every phase of life.

THE ONLY way to prevent the forest from burning again is to safeguard it from fire. The only way to ısure the finger against further cuts is to keep it from ontact with a cutting edge. The only way to be asıred that disease will not develop or recur in life is to minate the cause of disease. Not even Christ's healıg was permanent except under certain conditions, hich He explained to one to whom He ministered hen He said, "Sin no more, lest a worse thing befall ıee." It is clear in the light of His teaching that sin not only the cause of disease, but is also the reactionry process that militates against the natural healing rocesses always at work in creation. The Bible even oes so far as to state that death is the result of n. It therefore follows that the elimination of sin ill eliminate not only disease but death as well. The imination of sin will eliminate every condition that orks contrary to the natural creative process in life, ıd will leave man free to live under the influence of s own divine sonship, his own divinity.

What of the nature of sin? A mathematical sin ould be to combine figures in a relationship not proded for under the rules and formulas of mathematics. chemical sin would be to unite various chemical ele-

ments in wrong combinations and proportions. Th
sins of man are the combining of the elements of h
being in wrong relationships and the applying of the
in ways not provided for under the natural laws of h
being. It therefore follows that righteousness is th
right use and application of the elements of man's b
ing, and righteousness inevitably produces right r
sults.

We might state with conviction that the law of di
ease is the law of sin, or the perverse use of forc
and elements that within themselves are perfect
good. Also that the law of health is the law of righ
eousness, or the right use of the very same elemen
that, when wrongly used, produce disease.

IT IS VERY clear, in the light of the foregoing, th
the cure of disease has to deal with something th
lies deeper in the nature of man than that which
reached by the medical healing systems practiced t
day. These systems are all right so far as they g
but they do not get to the foundation of disease. Shak
speare, sensing this fact, introduced the familiar
alogue in one of his plays:

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow?"

to which the doctor was made to reply, "Therein the p
tient must minister to himself." This shows clea
that there is an important work on the part of t
patient in the restoration of health, and a very n
essary work on his part if he is to remain well.

If disease returns, that fact in itself is no proof th
the healing method, whatever it may be, is wro
If a child while learning to walk falls to the floor af
the first two or three steps, this is no proof that
efforts are false, nor does it prove that he has made
progress in learning to walk. The fact is that he m
continue to exert himself in the best way he kno
and, through his doing the best he knows, eventua
he will learn to walk. In like manner, those who s

realize their healing should employ the highest and est methods that they know, and at the same time en- eavor to learn more and more of the laws of Truth, and ıen live these laws to the very best of their ability.

Napoleon, when asked what happiness is, replied: Happiness is the highest possible development of my ılents." So with health, and every other phase of ıan's being. Successful living is the unfolding of ev- ry latent ability and the learning how to express those bilities to the highest possible purposes that the in- ividual knows.

Permanent health is attained by a persistent study nd application of the truth of Being, the basic prin- iple of life itself, until the point of dependence in ne's life has been actually changed from the outer) the inner, thus effecting a change in the entire struc- ıre of one's being.

It stands to reason that, if man were left subject) the fundamental law of his being, he would return) and remain in that perfect state which is the char- teristic expression of any principle. It is only when his natural process is interfered with that anything ke ill health develops. Healing is therefore brought bout by the dissolution of this interference, and by a einstatement of the natural processes of life.

The incredulous sometimes say that spiritual heal- rs and their patients die, and that this again is proof hat their system is false. If this is proof that a sys- em is false, there are thousands of cemeteries and nillions of graves that bear silent testimony to the alsity of every material healing system in existence. ;ven Christ was unable to perform miracles of heal- ıg in certain cases "because of their unbelief."

TO UNDERSTAND what actually takes place in spir- itual healing may give one a better understanding ow to begin, and how to proceed, in order not only hat he may attain health, but that he may retain it nce it has been reached. The process that is involved

in healing is really very simple, and it can be illustrated clearly, for example, by changes in your own facial expression. Suppose you look at yourself in the glass sometime when you are feeling very blue, discouraged, angry, jealous, or you are in any of the other objectionable states of consciousness. Your facial

I waited patiently for Jehovah;
And he inclined unto me, and heard my cry.
He brought me up also out of a horrible pit, out of the miry clay;
And he set my feet upon a rock, and established my goings.

—PSALMS.

expression very clearly depicts the state of consciousness that is prevailing at the time; but as you continue to examine this facial expression, the utter ridiculousness of the situation dawns on your consciousness, and you begin to realize the humorousness of the condition. Gradually the "funny" side of it grows on you, until finally your humorous feeling reaches a certain point and your facial expression can no longer resist its influence, whereupon your countenance breaks into a smile. In this simple illustration the whole healing process has been exemplified. Exactly the same process has been worked out that is involved in the healing of cancer, rheumatism, or any of the other diseases that are common to man.

All physical conditions, good or bad so-called, are the result of a mental condition that lies back of them. In other words, all the cell structures of your body are held and sustained in their present relationships, whether these relationships are healthy or unhealthy conditions, by a corresponding structure of ideas back of the cells. That is, just as your face expresses a frown because you may be sad or worried, just so a cancerous condition is held in its manifest form by some destructive, disintegrating set of

houghts that lies back of it. In the case of cancer it night be jealousy, or a suppressed anger, or hatred. t is a self-evident fact that such states of consciousness produce a gnawing, disintegrating feeling hroughout your being when you have indulged in hem. It would therefore not be a difficult matter to onclude that some such habitual state of consciousness night develop a whole group of thoughts that would ventually take command of a certain area of the cell tructure of one's being, and produce some festering ondition, such as cancer.

Now going back to the changing of your facial expression as described in a previous paragraph. You ee, as you change your state of consciousness, a similar change takes place in your facial expression. Exctly the same process holds good in the case of any isease. The physical disease is but the outpicturing f a mental disease, or a group of discordant, disintegrating ideas. Now, in the case of the frown you now that the important thing is to heal the despondnt idea. As the idea is changed, the facial expression s changed. So with any disease—change the state of onsciousness back of it and you change the manifestaion. Healing is therefore not primarily a healing of he bodily condition, but, like plucking "from the memry a hidden sorrow," it is a healing of the state of onsciousness, a changing of the thoughts and feelings f the individual; then the physical adjusts itself to he new state of consciousness. The difference beween the healing of a frown and the healing of any odily condition is only a matter of intensity or degree. An intense and habitual despondency would require imply a greater degree of joyous realization to change he state of consciousness and its corresponding reults.

WITH THIS explanation it is easy to see that healing is not primarily a physical process, but a hought process, and the real healing is in the healing

of the mind. "As he thinketh within himself, so is he," is an explanation of man's present condition and is a clew to the means by which his present condition may be changed. But new states of consciousness must be strongly enough ingrained into man's nature to nullify and dissolve the objectionable states of consciousness.

Before the highest efficiency is to be attained in the practice of healing, man must reach back to that which is deepest in his nature. It is only in the God-realization that man touches the center of dynamic power that is capable of reconstructing his entire nature and restoring him to the perfection of his native divinity. This being the case, true prayer becomes the most effective healing practice, for it is through right practice of prayer that man learns his contact with God, and prayer has ever been the device by which he touches the Divine of the universe. "The supplication of a righteous man availeth much."

The most important healing is the healing of the character of the individual until every thought and feeling is the direct outworking of divine realization. When the heart is made clean and a right spirit is renewed by habitual application of the spiritual laws of man's being, the body and affairs become automatically healthy and prosperous.

Greater is "he that ruleth his spirit, than he that taketh a city," should be man's constant guide to health and success. He should know that self-control is paramount to the control of external things, that it is more important to be healed of hatred than to be rid of cancers, to be free from criticism than to be free of rheumatism, to be rid of fear than of any nervous reactions. Withal it is of great importance to attain to a constant state of peace, harmony, good will, love, and courage, and above all to develop a truly Godly character in every detail, for such a character wholly operative insures the best possible physical conditions.

Why Don't You GET WELL?

I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive

WAS SICK and wretched; I had received religious counsel from eminent divines; I had sought out every physician whose name had been wafted to my tice by popularity; I had tried every place of resort at claimed to confer health. All these means fail- g, I sat down in gloom to await the inevitable result the slow process of consuming myself with despair.

strange ray of hope penetrated my gloom. A tle creature looked on me and said, "Why don't u get well?"

It amused me, and I said, "You speak as if it ere a matter of choice." "And so it is," she calmly swered, and was gone.

Her calmness irritated me, and her words stirred e—me, who had left no means untried, who had ared no expense to get well.

Then my ten years of misery, and my thousands at had gone for relief that never came, rose before e; but how could she know all this, and why did r words smart like little stinging lashes on my ttled despair?

But they did; those calm words stung me into ch a state of restlessness that I made inquiry for is one who had uttered them.

She came again; I told her my experience of the eceding ten years—but her calmness was unruffled. ıe simply asked, "And where was God all this time?"

I assured her how devoted I had been to Him, and w I had prayed, and had had the prayer and counsel all my church.

"What did you pray for?" she asked.

"Why, for grace to bear," I answered, surpris at such a strange question.

"And did grace to bear satisfy you?" came the u looked for question.

What could I say? A strange sense of lack st over me, and I was still.

"You were sick and wanted most of all thin health. Why didn't you pray for health?"

I was astonished at her directness, but said, did, if health was God's will."

"Did God make you sick?" came the startling qu tion.

"Why," I gasped, "doesn't the Bible say that afflicts His people?"

"No," she coolly replied. "It says, 'Every go gift and every perfect gift is from above, coming do from the Father of lights, with whom can be no va ation, neither shadow that is cast by turning.' Do y count sickness among such gifts?"

"No," I answered as best I could, "but you kn sickness came in with the fall."

"How could the fall change the unchangeable, a vary that which has not even a shadow cast by tu ing?"

I had no answer. I seemed to have been sw from my old mooring.

She looked at me, and I could feel her clear si take in my helpless situation.

"You have been serving two masters," she coo remarked, "and it remains for you to choose betw them."

"God is the only master I would serve," I s feebly.

"The service of God cannot divide itself. It r ognizes only one power, and that is omnipotent; o one mind, and that is omniscient; only one life, a that is omnipresent. Can you give such whole-hear service?"

"I have always been taught these attributes God," I replied with more assurance.

"What use did you ever put them to?" was the stonishing question.

"Use!" I said, "what do you mean?"

"I mean, if you knew that the Source of all power, ll life, and all wisdom is always present, why did ou not use it for getting well?"

I was about to answer, but she was gone.

But those wonderful words were my open-sesame nto health and peace.

Could my voice fill the whole earth, I would send orth this message to the despairing: Health ever ays, "I am come in my Father's name, and ye receive he not."—*Selected.*

A HOUSE NOT BUILT WITH HANDS

We who build with brick and mortar
Shall not ever house the heart,
Though we stud with precious jewels
Every in and outward part.
We shall find that house a prison,
Void of all that brings content,
Till we build with understanding
As the Christ-within-us meant.

We who build with vain petitions
For our own, and only ours,
Shall not lift an habitation
To withstand the stormy hours;
For there is but one foundation,
And there is but one safe plan—
He shall truly build who buildeth
On the love of God and man.

—*Vivian Yeiser Laramore.*

Charles Fillmore

says that

JESUS IS HERE

THE MOST vital and most easily demonstrated all commands of Jesus to His disciples is, "He the sick." You will find it in the 10th chapter Matthew. Some commentators say that this comma is not found in some of the ancient manuscripts, a that therefore it is presumably spurious. But we fi almost identically the same commission in the la chapter of Mark, about which there is no question authenticity.

Jesus went about all the cities of Galilee preachi the Gospel and healing the sick, demonstrating wh He taught. The Greek word that is translated "we about" means literally "was making a circuit of."

Applied metaphysically to individual healing t means that Jesus made the circuit of His own bo visiting, speaking words of Truth to, and raising the states of consciousness to divine perfection. T self-application of the redemptive law through Chr precedes the ministry of healing sick people. Man m know how to apply the healing word to himself bef he can become an efficient healer of others.

Despite our magnificent churches and able min ters, there are multitudes of sick and discourag Christians who have not found help in mater methods, but who could be healed if the full Gos were preached to them and its demonstration follow up by the healing of their ills. "The harvest indeed plenteous, but the laborers are few."

"Pray ye therefore the Lord of the harvest, that send forth laborers into his harvest."

The "Lord of the harvest" is Christ, the superm in every person. We pray to the "Lord of the harve

y first understanding that He is within us all as God's xpression of Truth. Truth is not a personality, but it s the universal principles of reality. Life in unbroken, ninterrupted flow is a truth of Spirit. Wholeness, ealth, perfection, are true. Goodness, justice, love, oy, wisdom, peace, and all the good that men have ver imagined are capable of being realized by all hose who call on "the Lord of the harvest" to appear vith power and mastery in the minds and the bodies f His people. "All things whatsoever ye pray and sk for, believe that ye receive them, and ye shall have hem."

THERE are four complete lists of Jesus' disciples, as given in Matthew 10:2-4, Mark 3:16-19, Luke 6: 4-16, and Acts 1:13. In all the lists the names are rranged in four groups. The first of every first roup is Peter. In the second group Philip is first, in he third James, and in the fourth Alphæus. Judas scariot is always the last mentioned.

Jesus limited the mission of His disciples to "the ost sheep of the house of Israel." Metaphysicians have recognized three classes of thoughts; those based n reality (Israelites); those based on unreality (Gen- iles); and those having a mixture of reality and un- reality (Samaritans). The disciples are educated in Truth and are commanded to go not in the way of the untruth nor to enter into the abiding places (city) of he mixed thoughts. These disciples, or powers of the mind, are told to preach the truth about the kingdom of the heavens—the fourth dimension of the mind; that it is not far away but right at hand. They are to heal the sick thoughts, make alive the dead thoughts, purify the impure thoughts, harmonize obsessed personalities. Having received fully and freely the divine power, they are to give it fully and freely.

"HE THAT receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Here is stated the omnipresence of Spirit. In an other place Jesus said, "Thou, Father, *art* in me, and in thee, that they also may be in us." In the 1st chapter of John it is stated that the Word was with God and was God, and yet it became flesh and dwelt among us. Herein is emphasized the unity, the continuity, and the perpetuity of Spirit in all its expressions and manifestations. The original Spirit essence

JESUS CHRIST PROMISED: *Lo, I am with you always, even unto the end of the world*

is at the core of everything—the temporary, outward or visible, character being assumed for the purpose of demonstrating some inherent quality of the principle. Thus Elohim, the original creative Being of the 1st chapter of Genesis, appears in the 2d chapter as Jehovah, who forms the Adamic manifestation, man. The real, essential elements in man can, by proper spiritual processes, be restored to their original estate of Elohim, with the added experience gained through individualization.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

A prophet is a discerner of spiritual truth. Whoever accepts such a one in his true spiritual character (name) shall receive spiritual truth.

A righteous man discerns moral righteousness and whoever receives such a one in his righteousness (name) shall receive a right moral standard. In other words, we get what we have faith in and cultivate in our lives. "According to your faith be it done unto you." You get what you look for, measured by the motive with which you look. If you are seeking spiritual things, have faith in the spiritual ability of your revelations and you will call out the real spiritual char-

ter of those through whom you receive your inspira-
ns, whether they be visible teachers or invisible
eas. If you question and doubt, you call up suspicious
oughts in yourself, in your teachers, and in the race
ought. Whoever looks for error finds it. Whoever
ks for Truth finds it.

If you give in the name of a disciple, that is, give as
e who represents the Lord, you will not in the long
n lose anything. You may apparently sometimes give
wisely, "cast your pearls before the swine," but do
t admit the error, nor spend any time in regrets;
en the law of righteous balance and sure compensa-
on will work for you, and you will in due season re-
ive your reward.

Victor Hugo said, "There is nothing quite so power-
l in the world as an idea whose time has come."

Napoleon claimed that it was not his genius that
ade him great, but the opportunity for expression in
e public mind of the ideas that he represented. We
e the idea and its time or its opportunity coöperating
every great work. "Man's extremity is God's op-
rtunity," is an old quotation. When apparent dis-
ter overtakes us we should look for the great idea
at is pushing its way into our life through the break-
g up of old and effete conditions.

It is easy to fall into the "sere and yellow leaf"
ase of mediocre success in life. Do not be content
ith the world's standard of success. "Hitch your
agon to a star." Cultivate high ideals, and in due
ason their time will come, and you will realize that
ey are the most powerful things in the world.

"WHEN he saw the multitudes he was moved with compassion for them, because they were . . .
s sheep not having a shepherd."

Christ did not condemn the indifferent, careless,
odless people. He had compassion for them, for He
w that they were like sheep, moved by the forces of
eir environment. He saw that they needed to be

awakened to the facts of their birthright, that "one your Father, *even* he who is in heaven."

We must all finally arrive at a place in understan ing where we see that sinners are not demons but i nocent children of God, seeking satisfaction in t world of sense. They run here and there like she seeking pasture and often fall into rocky places, a bruised, and sometimes devoured by wolves, but heart they are looking for the good, as we are. It is these "lost sheep of the house of Israel" that we a sent. Look for the good in yourself. Cultivate th good and you will see the good in all people, and t Lord will show you how to give them the cooling dra of Truth.

THE GREAT awakening which precedes the rule the world of the spiritual principles taught by sus is now being manifested in agitations of the pub in the various nations of the world. India is clamori for home rule; China is in the throes of revolutic Africa is coming out of its darkness into the light race intelligence; Russia is in the birth throes democracy in personal possessions, political rule, a religion. No country on earth is making such treme dous efforts to carry out high ideals as Russia. But l people are sheep gone astray. They have seen t ignorance and superstition of their inherited religi and, rebelling against its unrighteous rule, have go to the other extreme and are denying all religion. T reaction will come, and a true religion will follow t disruption of the old. The people of Russia are earn and their ideals will eventually arrive. America is a in the throes of progressive ideals, and the time wh those ideals will become all-powerful is close at ha Revolution will follow revolution in the minds a ways of people. Open warfare may be averted, l its equivalent will be in evidence, and our civil and ligious standards will be disrupted on every hand. nances will be adjusted on a new basis. Religion v

be found inadequate in its present forms to meet the public expansion of spiritual understanding, and a new and broader expression of fundamental religious principles will be necessary to bring the younger generation into church fellowship.

The principles taught by Jesus Christ must be taught and demonstrated by the Christian ministry, and the personality of Jesus must be made less prominent. Our people detest dictators, political and religious, and they are instinctively rebelling against the teaching that they must come under the arbitrary rule of the personal Jesus in order to be saved. These same lost sheep of the house of Israel are to be shown that it is not the desire of the Master to be called "Lord, Lord." He taught that He would totally ignore such personal worship. "I know you not." It is those who serve Truth as He served it that He commends.

GIVER OF ALL

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Giver of all?

The golden sunshine, vernal air,
Sweet flowers and fruits, Thy love declare;
Where harvests ripen, Thou art there,
Giver of all!

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Giver of all!

—*Christopher Wordsworth.*

A WORD
TO THE WISE

DON'T ALLOW yourself to get angry, petulant, or even impatient.

Don't allow envy, malice, revenge, or resentment a place in your mind. Such emotions set up cross currents in the consciousness that react on the body and its tissues, coagulating the blood and demoralizing the nervous system. Many cases are recorded where the milk of a mother recently angry has poisoned the nursing child. Abscesses, tumors, cancers, and like appearances are the vents on the innocent body of violent mental throes within it. Remember that every thought and emotion must in due time express itself.

Cultivate patience, forbearance, and love. "A soft answer turneth away wrath," is a truth of far-reaching importance. Therefore think only loving thoughts, especially for those who may have wronged you.

Don't brood over things of the past or of the present. Many a soul is secretly hugging some fancied or real injury, and, unknowingly, suffering the consequence in a diseased body.

Don't let an accusing conscience nag you. "Agree with thine adversary quickly." Lay it all before the Lord, and it will be forgiven and its effects will disappear.

All such evidences of a lack of understanding of the divine harmonies of your being should be dismissed by your word of denial; affirm your unity with the Spirit of peace, joy, and love.

Don't read descriptions of accidents, scandals, diseases, or any of the mortal brood of errors.

Read and think only of the good, the true, the pure, the beautiful, and affirm yourself to be one with these the only real states of God and man.

Don't talk about your disease, your troubles, your

overty. Do not mention those appearances of error n others.

Talk about the abundance of everything for the use f man. Talk about the fact that health is the normal tate and that it is much more apparent than disease. 'hink and talk about the many ways in which health nd harmony may be made manifest through holding ight thoughts and speaking true words.

MANY ASK how these states of mind are made manifest in body. It is in this way: Your body s both invisible and visible. The invisible part is ometimes called the subjective consciousness. The asis of its visible state is the cell. Through the process f thinking you build into your brain and body millions f little cells that are endowed with just that quality f energy and intelligence which your *word* gives them. /hen you say, "I deny the belief in poverty or lack n myself and those about me," these little cells with ne accord fall away from the "poverty consciousess"; then when you affirm, "The inexhaustible abunance of almighty God is now manifest in and through e," every cell swiftly flies to that true center in your onsciousness, and each glows with a magnetic impulse nat eventually attracts to you that which you desire.

When you brood over your troubles, losses, or failres, these little cells take on that state of mind and in ne time reflect it in your body. When your mind dwells n disease, and you talk about disease, you are filling nose millions of cells with images of disease and they ill reflect it back into your consciousness, and you ill come to look upon disease as a necessary evil, in-

Being therefore always of good courage.—II Cor. 5:6

ead of a passing illusion. If you say, "I am weak," ', "I am tired," the little cells throughout your body apart like magic and a great lassitude takes posses-

sion of you. But if you say, "I am strong and vigorou with the strength and vigor of Spirit," they rush t the center of tension and array themselves like band of living steel throughout your whole organism.

Not only those mentioned, but every other though or emotion that you experience in daily life affects th centers of energy and intelligence, and you must in du time get the result. A man shall be held accountabl for his lightest word.

If you are harboring grief, fear, avarice, ange jealousy, lust, rest assured that they will show forth i various forms of fleshly discord.

But you can dissolve them. The word of Truth powerful to accomplish the destruction of every erro Your true and good thoughts are bearing their frui too, and you shall get the reflection, in harmony, jo and peace, of your every thought and word of love an truth.—*L. V.*

SONG OF PRAISE

There's a fountain bright and holy,
There's a refuge all may claim,
There's a cure for all our sorrows;
Simply trusting "In His name."

For the weak and heavy laden
There is One who'll bear their load;
For the sad and heavenly-homesick,
One who'll point them to their road.

All with trouble heavy laden
Come with it to Him alone,
Lay your troubles, lay your sorrows
At the footstep of His throne.

—*W. R. H.*

LORD,
TEACH ME TO PRAY

By THOMAS L. MASSON

THE FREQUENTLY made statement, that prayers are always answered, is no doubt confusing to many God-seeking people who, suddenly awakened from their material dream by some seeming disaster, turn to the infinite Source of supply for help. When later their prayers do not seem to be answered, they become skeptical, instead of lifting up their eyes for more light.

That sincere prayers are always answered is true. But this positive and correct statement requires constant recasting in one's consciousness in the light of increasing spiritual growth, in order that its glorious truth may be fully demonstrated.

What we ask for does not always come to us in the form in which we ask it. Indeed, it seldom does, when we ask for it as a material acquisition. It may require a long period—as time goes here—to see that our prayer has been answered in the exact terms of God and not in the wavering terms of the human will.

Going over a long period in my own life, I can now see that all my prayers have thus been answered, and in most cases these answers have come in the form of instruction first, followed by the correct answer.

Jesus Himself has indicated this process: "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. . . . first the blade, then the ear, then the full grain in the ear."

When we pray, we are casting seed. And if we are not wholly aware of the nature of the seed, we may

reap strange fruit. Also, we must guard the ground waiting for God's good time for the harvest. We rea what we sow. When we do not sow with a consciou knowledge of the unchanging will of God, it is plain t see that then we may be subject to change.

This is why so many times an answered prayer i discomfiting. Every desire that we utter, either aud bly or inaudibly, will be returned to us in our ow terms. We must search ourselves, and understan what we pray for.

How many times do men desire material posse sions in excess, reputation and material power beyon their spiritual birthright, only to become broken i body and mind after receiving these things!

Nothing therefore is more important than to g back to the source of our desires to see what the really mean, before planting them in the creative In telligence.

TWO OF the most remarkable answers to prayer tha I have had are as follows. The first prayer wa uttered many years ago, when I was but little aware "the things of the Spirit." Being under the false spe of financial distress, and having a growing family d my hands (as I fancied), I suddenly got down on m knees, literally, and prayed for a large sum of mone Not long after this a man with whom I was associate passed over, and left me what I had prayed for, but trust.

This astonishing demonstration filled me with aw and was one of the determining factors in my seeki for the kingdom. While my prayer had been technical answered, I came to see that in this case the actu money was withheld until I was "worthy." And th being "worthy" really meant that I would never ha the need for any such limited sum, all things whats ever coming to me from the Father of all things.

That is to say, in reality we are (if we did b know it) always in contact with substance, God, i

finite supply, and so we never have to worry. Consider this time-honored fact again, that we never worry about the now, but only about the future, which has no existence.

My second answered prayer was quite different from the first, and to my mind much more miraculous and awe-inspiring—although it may not seem so to many.

One day I was writing a long and important book review, and the necessity immediately presented itself of consulting the American Revised Version of the Bible. As my library at that time contained a large assortment of Bibles, it did not occur to me that this one could be missing. But a careful search failed to reveal it.

I might have "fumed and fretted," but I had learned a little of the law, and as I had until evening to mail the copy, I dismissed the whole matter and went out and took a walk.

Later in the day, coming back—this time calmly—to my work, sitting thus in my library, I was quietly impelled to go into a side closet. Far off in the corner of this dark closet I saw, dimly staring me in the face, on a lower shelf the American Revised Version.

I recognized it immediately as a Bible that my mother had left me, but it had been "just a Bible" and nothing more.

I had never opened it. Now, when I did so, I found it full of four-leaf clovers, which my mother had distributed throughout the pages. Then I recalled the fact that she had once told me that, when she was a girl, she used to love to gather four-leaved clovers. She had quite evidently gone out and done this one day, leaving me certainly something infinitely more valuable than money. Indeed it must have taken her several days to gather those four-leaf specimens. When I picked this book out of that dark corner, it was precisely as if my mother were actually present. Need-

less to say, this book is now my most cherished possession.

IT WAS at this point that I began recasting my whole thought about prayer. I give the conclusions not because they are new but because, as testimony, they may invigorate those still in doubt, and corroborate the conviction of those in certainty. I saw that I did not know how, so I began with, "Lord, teach me how to pray," repeating this constantly.

I reasoned that, if God was infinite, as I believed Him to be, I should learn what to ask Him for, and as He knows everything, I could do nothing better than to ask Him what to ask for.

One of the first things that I discovered was that true prayer is "out of time." I will briefly explain

In reality, no one can doubt that God is ever present, all-good, the whole, one, mind, indivisible.

But as we are here-now, living in a world time bound, for practical purposes we go on local time, and even here our private time sense may not always "jibe" with the world time, so that we sometimes say of a friend that he is "late," or that he does not always keep his engagements.

"It may be useful," writes A. S. Eddington, the great British astronomer, "for each individual to have a private time exactly proportioned to his time lived but it would be extremely inconvenient in making appointments."

By "local time" I mean the time that we go by on this planet, the time that is concerned with our planetary revolutions. With other planets it would be different. Professor Eddington humorously puts it as follows, by supposing, as an example, that you are in love with a lady on Neptune, and she returns the sentiment. It would help if, at some possibly prearranged moment, you could exclaim, "She is thinking of me now." But, says Eddington, "there is no absolute now, but only various relative nows differing accord

g to the reckoning of different observers." As the ght distance of Neptune is about eight hours thick, he will have to think of you continuously for eight ours" in order to cover the ambiguity of the 'now.' "

If all this seems confusing, it is only seeming, for, far as our spiritual understanding is concerned, we ve an absolute now that fully answers our purpose. e have only to recall the idea that we live in two orlds, the one-whole-God-now, and the time-bound orld. Therefore, when we get the spiritual interpretion of this through the Christ consciousness, we see at Jesus, as son of man, was in time, but as Son of od He was I AM, which we are also, with Him, in our al or spiritual selves, as expressions of the Father.

I found that by the application of this simple rule prayer, namely, that I AM now with God, being "out time," I had cleared up a "cloud."

Once we get into the habit of thus praying, a drastic uncovering takes place, for we can rightly ask only r those things which are in the immediate present. here is really nothing to ask for except a changing one's mind, or as Solomon put it in his dream "an nderstanding heart." And, you will notice, in his reat prayer later to Jehovah he discriminates between e present and the "future": "There is no God like ee. . . . who keepest . . . Now therefore. . . . Blessed be ehovah." When he uses such phrases as, "that thine es may be open toward this house," he merely indicates the desired uncovering of error in mind succession, and not that God is not always present.

To put it still more simply, we rest in the center, e are still, and all that we do in right prayer is to sk for light.

MY NEXT discovery leads back to Paul's admonition, "Pray without ceasing." And it does seem, this world at least, that we have to live things out r ourselves before we can know the simple Truth. Any creative writer will tell you that he is subject

to sterile periods when he is utterly unable to do an thing. The wives of literary men have had much to s about the uncomfortable depressions of these perio Sherwood Anderson, in one of his stories (Alice), d scribes it in this way:

One day I was walking on Fifth Avenue. You kn how a writer is when he cannot write. Months of th for me. My money gone. Everything I wrote was de

I had grown a little shabby. My hair was long a I was thin.

Lots of times I have had thought of suicide when can't write. Every writer has such times.

Alice rescued him. We may call her his go angel. She took him to a man she knew.

"You give this man a thousand dollars."

"What for?"

"Because I say so. He can write just as you can ma money. He has talent. He is discouraged now, on his u pers. He has lost his pride in life, in himself. Look the poor fool's lips trembling."

Prayer, which is the surge of the heart for "thin higher up," is always answered; sometimes immed ately, sometimes seemingly after delay, sometim through mediums unrecognized.

In my case, I discovered that these so-called ster periods could be overcome by going back to God, a this not at stated intervals necessarily, but whenever was needed, which is what Paul meant by "pray wit out ceasing." Thus came the following prayers, whi for my purpose cover practical life. And I pass the on to those who may feel the need.

Before doing any work: *"Father, so direct m thought in this undertaking that I may carry out T will."*

While doing any work: *"Father, I acknowled and reflect Thy presence in this undertaking."*

When in doubt: *"Father, I ask Thee for light on–* (here state the problem, either audibly or mentally)

BLESSINGS

May this repast be a testimony unto Jesus Christ; may all the life and all the substance in this food be transmuted into divine life and divine substance, through Thy living Word now active in each of us.—S. T. S.

Spirit of the Eternal, incarnate Thyself in this food and transform it into the glorified Christ body.—E. V. I.

Dear Father, Thy mercies are new every morning and fresh every evening. Fill our hearts with gratitude and praise for all Thy blessings. Amen.—M. E. B.

Let the substance of Spirit become food unto me, and dwell in me as eternal life, health, and substance.

The riches of the Lord Christ are now poured out upon me, and I am supplied with every good thing. Praise be to God.

The PEACEFUL ATTITUDE

By AVERY HILLIS

WHO STARTED the World War? Probably th question will never be answered to your sa isfaction and to mine—for you and I help to start the war! Surely there can be no satisfacti in knowing that.

Austria-Hungary declared war on Serbia becau an Austrian archduke had been assassinated in Serbi (In spite of the war, however, the archduke is st deceased, and so are many millions of other perso who went into the war.) Russia declared war Austria-Hungary because Austria-Hungary had d clared war on Serbia. Germany declared war Russia because Russia had declared war on Austri Hungary because Austria-Hungary had declared w on Serbia. So it went until all the great powers the earth were engaged in idiotic carnage. Each cou try was fighting for reasons that it vociferously ma tained to be holy and right.

Why did the nations spring so readily into t fight? Because their leaders declared war, of cours but the leaders would not have dared to declare w without knowing that their actions were approved the collective minds of their countrymen. So it is a parent that the war began because the average mar which probably includes you and me—approved of

Will Rogers, the philosopher-humorist, once c served that war would never occur if diplomats h to fight the wars that they started. Doubtless th is truth in this remark, yet it is probable that

mbassador is generally a fairly good representative f a majority of his people.

THERE are some queer aspects of human thinking. A newspaper would not deliberately print matter or the purpose of encouraging a fight between two ersons, but it will with alacrity print news that is ikely to bring about prejudice and wholesale murder etween nations. Fighting between individuals, for individual reasons, is brutal and vicious and demoralizng and lawless; collective fighting is heroic and virtuous and admirable and lawful—so goes public opinon. A mother will punish her little son for fighting n the street, but a few years later she will give him ner blessing and send him to war. Individual murder is outlawed in every country, civilized or uncivilzed, but collective murder is legal and honorable. Why he distinction?

Probably the answer is that man is provincial-minded. Once the only social unit that he revered was he family; then came the clan, next the tribe, and inally the nation. Almost everybody is now convinced of the desirability of being patriotic so far as his own country is concerned; however, he still likes and trusts he person of his own neighborhood much more readily han he does the person from another neighborhood. He is still provincial-minded, but he has evolved far since he thought that every stranger was to be viewed with suspicion. He is beginning to think that perhaps war is foolish and that people of other countries are not really so bad after all.

It is claimed by some eminent scientists that war will soon be unthinkable, because with modern machinery of combat and poisonous gases war would mean annihilation to all combatants—civilian as well as military. Even if the scientists are right, however, there is a higher way to end war, the voluntary way.

It is a significant fact that for the first time in history people are really, deeply interested in learning who

started a war. This is indicated by the fact that leade of nations feel it necessary to justify their warli gestures. People will not make the sacrifices necessa to the waging of modern war, unless they are ove whelmed with indignation or rage; therefore the ne of propaganda. During the World War every belli erent nation devoted much effort and money to the ta of convincing its own people, primarily, and the peop of other nations, secondarily, that it was fighting a d fensive war. The public was worked up emotional and made to espouse sham ideals. A sort of collecti hysteria spread until it got the better of sober peop and reputable newspapers. Misrepresentations a false stories of war atrocities were printed by t press and believed by the people. Great is propagand

GREAT is propaganda—especially if it be based truth. Those who see the stupidity, the cruelt the idiocy of war are now using propaganda intel gently and persistently to end war. They have e barked on the undertaking of teaching men to be i ternational in their thinking, instead of provincial.

This movement is not new. It received its greate impetus nineteen hundred years ago in the mind of o Man. In one simple sentence He summed up H method: Love your neighbor as yourself. In view the results that His efforts have accomplished, it evident that His followers are not aspiring witho reason when they hope to change the mind of natio

The collective mind is still primitive, but it can educated—must be educated. There will be violatio of treaties so long as treaties are needed. Treati of peace are worthless if there is not peace in the colle tive mind of the nation. Peace is a matter of getti right habits of thinking. War is established as institution to be resorted to when governments quarr Until that institution is superseded by the ideal of e during peace, war will flourish at intervals.

The spirit of war does not spring up full grown

moment. It is a synthetic monster, the offspring of any minds of many nations. It grows by what it eds on, and it feeds on "scraps" of thought and speech d action—including some of yours and mine. Mrs. —— feeds it when she quarrels with her neighbor scolds her children. Mr. B—— feeds it when he tertains ill will because of a dispute that arises over business deal. Young George B—— nourishes it ıen he gets into a fight at school.

With whom do we quarrel most easily? Not with ose toward whom we maintain a loving attitude in r mind, but with those toward whom we have fos- red an attitude of resentment. We find it very dif- ult to quarrel with a person unless we first have arreled with him in our mind. We begin a fight adily with anybody whom we have given ourselves rmission to fight. Even if we have not determined quarrel with a certain person, we have made up our ind that under certain conditions we will do certain ings; that we will allow others to go just so far and farther. We generally decide in advance just what e shall do to those who cross the dead line of our dis- easure.

HE ONLY thing that will bring peace among the nations is a peaceful attitude in individuals. Al- ost everybody admits now that conflict of any kind not worthwhile. Under modern conditions any peo- e that goes to war is bound to lose, be its contention ght or wrong, and no matter whether it wins or loses e war. Not one nation benefited from the World ar; every participant was loser in lives, happiness, easure. War as a lucrative business is played out. kewise it is commonly accepted that lawsuits are ldom worthwhile even from the business standpoint; at the best lawyer is he who induces the contending rties to settle their differences without going to urt. In the other relations of life the same rule holds od: Conflict is out of date. The huge modern cor-

poration lists good will as one of its valuable assets spends huge sums to win the good will of its employ and to create a spirit of comradeship among them.

Love your neighbor as yourself. When Jesus fi enunciated that principle, it looked beautiful but practical; today the far-sighted discern that it is be tiful and practical. Peace on earth, good will to m has never been so live an issue as it is today. C tention and conflict are old-fashioned, inefficient, actionary; coöperation, good will, and peace are m ern, efficient, progressive. This is true whether plied individually or internationally, economically socially. God's kingdom will come, and God's will be done on earth—but not until after you and I est lish His kingdom in our hearts by doing His will ward ourselves and all our fellow men. Therein is recipe for peace among individuals and among nati

An overt act of hostility must preface each w An overt act of hostility must precede each quar If the individual will go back over any quarrel to wh he has been a party, he can easily see the point at wh he loosed his restraint and committed himself to taliatory measures. "That is too much; I will st back," he tells himself. In few cases does anybody cide on the spur of the moment just when he has "st it long enough." He has thought the matter out before, and decided what he would do under cer circumstances. He has heard of a certain quarrel, decided that if So-and-so had done such and suc thing to him, he would have taken certain retalia measures. Fighting with the fists, which is in vogu many countries, is not a natural expression of wr for the savage fights with hands, feet, and teeth. civilized man has told himself that when he fight will fight with his fists. Very rarely does anybod into a rage because he cannot control himself; he it because he previously has granted himself per sion to fly into a rage under certain conditions. Sel does anybody lose his temper to the extent of hit

rced by conscious strength and ordered thought (ten ousand men of Naphtali and Zebulun), to free the ind from its bondage to the race thought. The ac-pted standards of judgment of the race thought oc-py a strongly fortified position in the subconscious-ss of every one of us until they are supplanted by e spiritual standard of Truth. Hazor is symbolical this intrenched state of carnal thought in the sub-nscious mind.

It is the longing to know the inner truth of our yn nature and of life that calls forth our true dis-rnment. At the same time the unrest and the ag-essiveness of the intellect and of the undisciplined notions are drawn forth to meet our newly found iritual insight. We know that battle between these o must be joined; but the soul (represented by the oman Jael) knows that its allegiance must be given nolly to the higher thoughts of the divine self (the raelites), and it is through this soul quality of loyalty Truth that the false sense of passion and unrest all be done away with. When our minds are open the intuition of Spirit, our judgment becomes clear d lucid, and we need no other direction or instruc-on in the path of right action.

The last words of the book of Judges apply in a ry special sense to the victory of our higher self rough the exercise of our true thoughts in discrimi-ting judgment:

"And the children of Israel . . . went out from thence ery man to his inheritance.

"In those days there was no king in Israel: every an did that which was right in his own eyes."

In the decision of our own conduct, no higher au-ority than our divinely enlightened higher mind is eded. We can go forward courageously, reinforced the mighty power of Divine Mind to impart its wis-m to our receptive hearts. We know that under its idance we shall know what is the right thing to do.

QUESTIONS

1. What secret is contained in this lesson? If t knowledge contained in this secret is applied, what w be the result?

2. Explain the meaning of Deborah; of Lappidot

3. What does Barak typify in the individual? Wh happens when Barak works independently of the inn spirit of wisdom?

4. Name one of the important factors that dete mine success.

5. What is the first step to take when facing problem in life?

6. How does continual reliance on the inner gui ance of Spirit affect one's faculty of judgment?

AFFIRMATION

My mind shall mirror only Truth,
My body picture radiant youth,
My heartbeat be a psalm of praise,
My footsteps paths of beauty blaze.

Throughout my being love shall flow;
The cosmic call my soul shall know;
Exultant, eager, I shall claim
The heritage for which I came.

My spoken word shall potent be
To bring my precious own to me;
Nor crowd, nor creed, nor seeming strife
Shall keep me from the Source of life.

—Vivian Yeiser Laramore.

SILENT UNITY

Jesus Christ is the light of my life!

The Society of Silent Unity, founded more than thirty- e years ago, is the healing department of Unity School, nistering to those who need help without seeing them. Our purpose is to aid through prayer all persons who, ving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of se to whom we minister. "Give, and it shall be given to you; good measure, pressed down, shaken together, nning over."

Our Silent Unity group numbers some ninety consecrated rkers who are devoting their lives to God's work for manity. They are proving daily that physical, financial, ntal, and spiritual difficulties can be overcome by right- is prayer. Even though everything else may have failed pray *with* you, for we have faith that "with God things are possible."

We pray *with* you and will also instruct you how pray to the Father in secret in order that you may help irself. Silent Unity is praying always, and your coöper- on in prayer is of mutual benefit. Do not hesitate to ite to us for help because your problem is personal. All respondence is confidential.

Give your full name and address. Address your request

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

July 20 to August 19

Jesus Christ is here, infolding me in His healing consciousness, and I am made whole.

The simplest truths are often hardest to understand. Among the simple yet hard to understand truths are those pertaining to spiritual things and especially to the kingdom of the heavens, where Jesus lives.

To understand spiritual things our minds must comprehend another dimension. We ordinarily think in a realm of three dimensions; to understand spiritual things we must think in a realm of four dimensions. The dimension that we add to our present thought of height, depth, and breadth may be called interpenetration. The kingdom of the heavens, or fourth dimension, interpenetrates the kingdom of the earth, or third dimension. Our thoughts function in the fourth dimension when we think of Jesus as being here in our midst, infolding us in His spiritual presence. "I in them, and thou in me, that they may be perfected into one."

PROSPERITY THOUGHT

July 20 to August 19

Jesus Christ is here, infolding me in His consciousness of the Father's unfailing supply and support, and I am prospered.

Jesus was first to announce an interpenetrating spiritual kingdom. "The kingdom of God is within you."

In recent years science has determined the existence of an invisible omnipresent kingdom from which comes all visibility.

Science says that all sentient life comes out of this invisible omnipresent kingdom, but it has not yet proclaimed that man comes out of it. Jesus, even in His day, was one step ahead of modern science in this respect; He said in John 16:28, "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father."

Jesus demonstrated His familiarity with, and power to use the forces of, the fourth dimension, and He promised to give the same ability to those who have faith in Him. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do."

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

AT THE time I wired you last Sunday our little daug A—— had been vomiting for two days and had a very h fever. Within two hours after the telegram was sent was able to keep water on her stomach, the fever left completely, and she went to sleep, sleeping soundly all ni The next day she was almost normal. Tuesday she sta back to kindergarten, perfectly well.—*E. F. L., Chicago,*

REFERRING to our recent request for prayers for E W., suffering from erysipelas, we wish to advise that he completely recovered. Nearly every one who had any kn edge of the disease and of his case pronounced it a r remarkable cure.

We continually thank the Lord, and also you for y kind assistance.—*E. W., and family, Anaheim, Calif.*

IT IS WITH a heart full of thankfulness that I writ tell you of my husband's complete recovery from g bladder trouble. I wired to you some time ago for pra for him, and now he is completely cured. The doctor advised an operation at once. Words cannot express joy and gratitude to you for your prayers, and to the Lord for his healing.—*Mrs. E. L. G., St. Louis, Mo.*

WROTE to you Thursday, February 6, for prayers for r baby, who was very sick with bronchial pneumonia. ıe became so much worse Thursday night that I sent you wire about 4 a. m., Friday morning, February 7. Friday ternoon she began to breathe easier and her color began look better. From then on her improvement was rapid d today, Tuesday, February 18, she is up playing. She ver had a weak spell after her fever left her and does t cough at all. We are so thankful for your prayers! *Mrs. G. M., Indianapolis, Ind.*

O MANY times I have wanted to write to you regarding wonderful demonstration made through your prayers. veral years ago my little boy was very ill with scarlet ver and complications arising from it. He was so ill that e doctors said that in order to save his life they must p his spine (he was unconscious, and entirely blind), but ıen they came to perform the operation his heart was so ak that they had to give it up, and they told us life for m was only a question of hours. My aunt had told me mething of Unity and it was then that I sent you a tele- am asking for your prayers.

I sent the wire about 8 o'clock in the evening. The next rning by 10 o'clock my boy's eyesight had been restored, d from that time on he improved rapidly. Today he s wonderful health.

The doctors said it was a miracle that he lived and uldn't understand about his regaining his eyesight, for ey had said that even if he lived he would always be ind.—*Mrs. T. M., Galesburg, Ill.*

HAVE glorious news to impart in regard to Dick. hen I wrote you, asking for prayers, my affairs were in lay at death's door. The various members of his family d been summoned from different States, and the end emed not far off. The doctors did not dare amputate e poisoned arm, as Dick's strength would not permit. The ıole town was in an agony of despair, because this young ın is such a fine Christian character and much beloved everybody.

In less than a week from the time you received my letter ck was removed from the hospital to his home. He knew w critical was his condition and had given up all as lost. ddenly something happened to him; he decided he wanted

to live; he began to fight. The doctors, nurses, his fami and friends were amazed at the sudden change for t better.

Ten days after he was taken home Dick was able go to his office for a few hours a day. The poison h been entirely removed from his arm, only one finger now bandaged, and all that he will lose is a finger nail.

Can you imagine how joyful is our little group of fo who are in Unity? In a quiet way we are trying to m others understand, and we are passing out Unity literatu but only to those who are really interested.—*B. M. Arcadia, Fla.*

FILLED WITH PLENTY

I TAKE this opportunity to thank you for your pray When I wrote you, asking for prayers, my affairs were a pathetic state. I received your letters, and I have b trying to keep in mind all the helpful things that I h read in *Unity* and in *Christian Business*. The results that I am being helped wonderfully. The obstacles t were in my way to success are gradually being remo I have new faith, and I am paying my debts one by —*E. S., New York City.*

LAST WEDNESDAY I sent you a letter with a req for your prayers to help me get a new position advert in the paper, and this was a very delicate work. I the necessary experience and qualifications. Out of al one hundred and fifty applicants three were selected prospects, and I was one of them.

Saturday I was informed by phone that I was sele for the position. I started to work Monday morning, I like the place very much. My wages are also highe fact much higher, than I expected. I am full of th and praise for the help that I got from our Father.—*A Los Angeles, Calif.*

I WROTE to you some few weeks ago asking your operation in prayer for our financial benefit. I wan thank God as well as Unity, for my husband has f employment and our prayers are answered.—*Mrs. C. Amesbury, Mass.*

ABOUT a week ago I wrote to you, asking for praye

able me to secure a position, because I was about to be thout work.

Yesterday I was offered a position with an increase in lary. Mere words cannot express to you my deep appeciation for your wonderful work. I have just taken up e study of Truth, and I enjoy it so much!—*R. M., San ancisco, Calif.*

HE SHALL HAVE ABUNDANCE

X MONTHS ago my finances were in a muddle. It emed impossible that I should ever be able to pull out—d it really was impossible from the human standpoint. sent for a prosperity bank, and I started in persistently d consistently to see if I could change the trend of my oughts. I was in a wilderness of doubt and fear and un-r a nervous strain day and night before I started to use e bank drill. My thoughts began to change very slowly; n I could see a rift in the dark clouds, and I want to tell u that so many good things have happened in my affairs t I can hardly realize them all.

One or two unusual things might be construed as chance, t my blessings have been so numerous that nothing short a wise and loving and all-powerful Providence could have ought them about. I am free from doubt and fear, and health has improved. I thank God, also Unity, for the nderful changes in my affairs.—*R. A. T., Tampa, Fla.*

NCLOSE the money that I have saved in my prosperity nk. Your prayers have done much for me in the last weeks. I have received many words of praise from employer, with a substantial raise in salary. Stock ich I have held for some time has increased materially value, and many things have happened to increase my rsonal happiness. Many thanks to you for your assistce.—*L. B. P., West Englewood, N. J.*

CH PROSPERITY bank brings me more good than the ceding one. One day when it looked as if trouble would se in a business deal in which I was interested, I read *ekly Unity*, and I prayed that everything would be peacey settled; and things worked out beautifully. At anher time, we were short of money; collections were unually slow, and it looked as if we should not be able to

meet our obligations. I read *Unity Daily Word,* and prayed that we might be able to raise the needed mon In a little while a car drove up, the occupants asked me, and in fifteen minutes I had sold a cottage and receiv my commission. Money came in in other ways, and I v able to meet my obligations. Since I have been study Unity everything that I touch prospers. People tell that I am lucky, but I do not call it luck. I ask with expectation of receiving, and I give thanks in advance, a that for which I ask comes. I do not permit myself e to entertain the thought that business is dull, althoug hear such complaints daily. I am very thankful for help that I have received.—*E. M. S., Elkhart, Ind.*

SUFFER THE LITTLE CHILDREN

I WANT to take this opportunity to tell you that Ur helped me make the grade. I passed every examinat and my graduation was one long to be remembered.

I wrote to you asking for help about a month ago. sent me a prayer, and I said it over and over again. I e wrote it in shorthand for my daily lesson. I certainly c not thank you too much.—*A. S., Waukegan, Ill.*

SEARCH THE SCRIPTURES

IT IS WITH great joy that I write this letter in ap ciation of your helpfulness to me while studying course. There are no words adequate to express the and illumination that I have received. I also wish to press my thanks to my instructor, who has sent very h ful corrections, and has given valuable hints to help student to express more perfectly. I shall take m pleasure in possessing a diploma from Unity School, w I consider the "biggest" of its kind in the world. I wonderful to be able to help "just a little" in this g work of spreading Truth. Again I wish to thank a you wonderful workers at Unity School for your cour and kindness.—*J. M. C., Washington, D. C.*

FREE FROM CARES

I AM SO greatly blessed! For twenty-five years I used tobacco. Nothing seemed to cure me except for a

o or three days at a time. I have discontinued smoking d all use of tobacco for quite a while now, and greatest all is the conviction that I have really quit. I prayed r the strength to quit and not only did I receive the ength to quit tobacco, but I have also discontinued tea, ffee, and other stimulating drinks.—*H. C. G., Oliver, Ga.*

AM FULL of love and gratitude to you for the miracle at has happened in my life.

You will remember that last spring when everything emed hopeless I asked you for prayers for myself and e my husband. He was drinking himself to death and scolding him about his terrible physical and mental ndition was not helping him. He had a deep cough, diagsed as chronic bronchitis, and I was on the verge of a rvous breakdown through worrying. "Praise God from om all blessings flow." Now my husband is in splendid ysical condition, he is gaining in weight, and sleeps like hild. His cough has been gone for weeks. His lovable sposition has returned, and we are both very happy. have quit going to see the physician. My husband's siness is getting better. We are prosperous in health d happiness. God through Christ has given us access inexhaustible spiritual substance.—*Mrs. E. L. S, Tottenle, N. Y.*

UNTO US A CHILD

Y BABY arrived July 26, a nine-pound, perfect, beauul baby. My previous four babies had been inument-born after many hours of terrible labor, but this ıe it was all very easy. It was like a dream, no anæsthetic, rcely a pain, just a far-away voice seeming to say, reathe deeply, naturally"—and then it was all over. I nk you very much for your prayers.—*Mrs. M. V., Loveic, Nev.*

ıM WRITING to thank you for the help that I received en my baby was born. My husband sent a telegram ou and hardly three hours passed before everything was r and I was asleep. Since then I have not had the least ıble. I give thanks.—*Mrs. E. O., Detroit, Mich.*

GIVE UNTO THE LORD

INCLOSED you will find my tithe for January 4th a January 11. You will notice that this week's tithe larger than last week's. It is God's gift. Just after I m a resolution to devote one tenth of this year's earni to God's work, I was given a raise in salary.—*Mrs. W. J. Phoenix, Ariz.*

I AM INCLOSING a money order for my tithe for Janu About a week ago I sent my tithe for December. I deba with mysef for some time whether I'd send the wh amount or just send part of it. Finally two good reli thoughts came to me. "Render unto God the things are God's." Also the thought, "God is my unlimited supp As the money that I receive is for my housekeeping, I di see how I could send the full amount at the time, but I When I got home from down town, after mailing the mo order and doing a little shopping, I had exactly one left. When my husband came home at night he told that a dividend had been declared on some stock th own and that a check would be mailed to me in a co of days for $54.78. How is that for casting bread on waters? I am truly blessed, and I have dear Unit thank for showing me the way.—*Mrs. M. L., Chicago*

HE IS MY REFUGE

I WANT to thank you for your good letter of January You have given me new inspiration, more courage to c on. I am so happy to have the blessed privilege of ha even a small part in spreading the wonderful light of T among humanity! I can find no words to express Truth has done for me. It has given me an entirely ferent outlook on life; it makes me happier, more c geous, more generous, and more loving toward every In fact, it has made me a new creature. Nothing ma any more except my endeavoring to let God's will be in and through me. I am so deeply interested in ge more light, a clearer understanding of God's will fo that I may be able to help others.—*H. M. M., Galve Tex.*

I FEEL thankful that I have learned Truth even if i taken me 81 years to find it. I am so well, never ha

ıe or a pain! God blesses me every moment of my life. :ople wonder at me. I keep house for my son, and I am ong and happy. I just wanted to tell you about it. I grateful that I have found Unity.—*C. B., San Diego, lif.*

MY HELP COMETH FROM JEHOVAH

RECEIVED the book, "Remember." It is a treasure, d I shall continue to purchase your books until I have ıice collection.—*B. L., New Orleans, La.*

NITY DAILY WORD has been a great comfort to me the last six months, and a guidance in the right direction. *Mrs. F. A., Cleveland, Ohio.*

FATHER, I THANK THEE

CANNOT begin to tell you the good that the reading of *ity* and *Unity Daily Word* has brought to me. Condi- ns everywhere are more harmonious. I see people and ir actions in a different light. The prayers of Silent ity have helped me overcome the habit of criticism, d my hearing is better. I have been a church member forty years and, while answer to prayer during all ıt time has been wonderful, there never came to me in lness that inner trust or reliance on God that now is ne through the help of Unity. These teachings satisfy d enlighten me as nothing else has ever done. I can't ress it clearly in words, but I am sure that you under- nd and know what I mean. I thank you for your aid d feel it wonderful that in answer to prayer Unity came me.—*Mrs. D. B. B., Los Angeles, Calif.*

)U MAY discontinue your prayers for I have succeeded making quite a little extra money and have a part-time) in sight. I certainly am thankful for the guidance that u have given me, and I am sure that I can proceed alone. e changes in my life have almost been miraculous, and I ı but be delighted with the health, academic successes, d prosperity. I am sure that you shall receive copious ts for the furtherance of your work.—*J. L. B., Marshall, xas.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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I am a nurse, and recently while on duty I had sev calls to go elsewhere. One call was from a family t lived in a warm, comfortable apartment, and where I on duty it was cold and uncomfortable. In such circ stances how can I know what to do?—*Extract from a le received by Silent Unity.*

You state that, having accepted a case, you ha call from a friend to take a case in a warm, comf able house; whereas in the place you had taken were most uncomfortable and you were exposed t cold. You ask: "How shall I pray that I shall k which to accept when different calls come?"

Always knowing what one should do is a ma of depending on one's spiritual development, o spiritual growth.

Along the pathway of life man is met with the q tion of choice. One might think that there are m ways from which to choose, but there are, Truth, but two ways: the choice for self, involving s ishness, and the choice for universal good, includ one's own spiritual good.

In the circumstance that you mention you ha consider your good, your patient's good, and the id of your profession.

True work is service—giving. If one labors to then the work (whatever it may be) becomes, i spiritual sense, void. Self-expression, the giving f of God-given ability, blesses you, the one whom serve, and the world. One's giving forth of God, g love, kindness, joy, and all other spiritual quali means that one is truly a channel of God-express

n opportunity for the outpouring of God is a heavenly portunity. One's having one's attention called to me seeming lack is the special opportunity to which refer. One's whole purpose in life, spiritually intereted, is God-giving.

The more one seeks divine guidance with the desire do the divine will, the more sure one is of choosing ight and following the path of true service. A good ought to hold constantly in mind is: "Fulfill now Thy rfect will in me."

With the desire to do God's will in all things, pray r guidance, and then make your choice. If at times u make mistakes, go on, faithfully seeking to do d's will in thought, word, and deed, and you will rk out of the mistakes.

Wherever you are and whatever you are doing you e growing spiritually, so never fret over what may em to be a "lost opportunity." You cannot escape owth, and most blessed are the days when you realize is.

What is the spiritual significance of water baptism? *Extract from a letter received by Silent Unity.*

All outward acts are the expressions of inward ovements on the mental plane. Man builds up his vn state of consciousness through desire and mental propriation. Everything that appears in the realm form is sustained by an invisible idea, and only rough a dissolution of that idea can the form be rmanently changed. All the discords of the human mily, in both body and affairs, are sustained by eas, and can never be harmonized until those ideas e dissolved and better ones put in their place.

Each individual is an independent creation, so far his ideas are concerned, and he is the sole arbiter of hat he shall think and how he shall act. Any change at takes place in his consciousness must be of his vn free will. He must choose to let go of a false idea; e, he must even exert himself to dissolve the idea in

his own consciousness, if he has discerned that it not bringing him harmony and desirable conditions.

So when man finds through hard experience th the way in which he is thinking, and the thorny pa over which his thinking is leading him, is not a go way, he seeks a better. Then the Father of us says, "Come unto me . . . and I will give you rest." B man cannot come with his consciousness filled wi false ideas and selfish thoughts. He must voluntar let go of them. He must deny the old man of the fle and affirm his allegiance to Truth and to God. Th is John the Baptist (intellect) cleansing his own min making "straight the way of the Lord," before t descent of that higher consciousness, the Holy Spir "John indeed baptized with water; but ye shall be ba tized in the Holy Spirit."

These processes are continually going on in t consciousness of the soul on its way into the kingdo of heaven. He who lives under dominion of flesh ideas is baptized at his christening, and again wh he joins the church. These are to him outward sy bols, and he does not bother his head about their i ward signification. But when the candidate seeks a mission to the real church of Christ he is continual baptizing his mind and cleansing it of old carnal ide and affirming that which he knows is Truth, and t descent of the Holy Spirit comes upon him every tir he in Spirit and Truth reaches out for that high state of consciousness called the Christ.

I am very unhappy in my present environment. Co ditions are almost unbearable. What can I do to be fre —*Extract from a letter received by Silent Unity.*

The quickest way out of uncongenial environmen is through "praising and thanksgiving." Dissolve the with love, and right where they seem to have been w appear the very things that you desire. Do not quarr with environments. It sours your disposition a curdles the cream of life, besides stopping the ment currents that may be flowing toward your emancip

n. Bless and praise everything with which you ve to do. Say, "You are good because you are a pping-stone to higher things."

In this present plane of consciousness we all come contact with conditions that we do not like. But may be necessary for us to reconcile those very con- ions unto ourselves before we can go higher. Jesus rist, although possessed of power to call "legions angels" to His assistance, washed His disciples' feet. doubtless recognized the fact that He needed that scipline, and that He could at the same time give a actical illustration to those about Him.

Just as soon as you get on good terms with your vironment, with your eye all the time on the Lord, will fall away and a better, more congenial one will ke its place. This is the overcoming through love at makes the Christian's pathway so easy. "My ke is easy, and my burden is light." But if the ristian takes the hard way and quarrels with the rld, he becomes a martyr and his road is rocky. ld this word often: "Thy wondrous love, O Christ, ws perpetually through me unto all that I touch, d it is glorified in Thy sight."

Wisdom is personified in Scripture as if man could talk it, or come into personal relation with it. What does this an?—*Extract from a letter received by Silent Unity.*

It means just what it says. Intuition or pure wis- m is a quality of Being; it is spiritual knowing—the sence of intelligence, which when invoked by man the silence of his own soul expands into understand- g. It is on the plane of mind just as real and tangible the inner as electricity is to the outer sense. Man s within him that which, through his conscious ought or word, sets in motion in the external the sentialities of this principle of intelligence, quite in manner in which the dynamo through its action oduces visible effects with that invisible principle led electricity.

An idiot knowing this law and persistently apply-

ing it in invocation or prayer could, in time, becor
wise. This principle of wisdom does not manifest
any one unless it is invited by desire or effort. Eve
attempt to acquire knowledge, whether from books
teachers, is more or less indirectly an invoking of w
dom, although the method may be painfully roun
about. The road to success in the acquirement of a
science, art, or profession can be shortened wonde
fully by one who uses the law of internal invocatio
An hour spent each day in silent or audible affirmatio
invocation, or prayer to the spirit of wisdom w
sharpen the intellect and open the understanding in
marvelous way. A certain sanctity, reverence, or
ligious ceremony has been thrown about matters
lating to man's spiritual life until he has grown
regard the things of Spirit as removed from his ever
day experience. The truth is that the spirit of wisdo
enters into every thought and act—it is the omnipres
intelligence, and should be approached and consult
with common, every day familiarity. The walls
churches do not encompass it, nor is it always filte
through the clergy. Students at school can invo
its aid, and it will add a hundredfold to their abili
Business and professional men, farmers and artisa
can accustom themselves to moments of silent invo
tion even in the midst of the hurly-burly of everyday
fairs and be rewarded by added acuteness and wi
mental range. The mother and father can daily ask t
gentle spirit for guidance in the affairs of home, an
will show them more practical economy in one year th
they could get in a century from the study of boo
The young and old, the sick and the well, the r
and the poor, can in the silence of their own so
commune with this omnipresent principle of wisd
and make it an everyday helper in their lives. Th
is no place or condition of existence where it can
be instantly consulted, for "she crieth in the chief pl
of concourse, at the entrance of the gates, in the c
she uttereth her words."

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

Awareness of God

"God moves in a mysterious way His wonders to rform." Some persons have been deeply disturbed the Soviet campaign against religion, but the foolıness of such fear is being shown in a way that men uld not foresee. We quote the Miami Herald:

The joke really seems to be on the Soviet. It set forth Russia to destroy religion and it has brought about a re-'al of religious thought throughout the Christian rld. . . .

As a result of Red persecution of religion, prayers are of-'ed up in thousands of churches. Great mass meetings are led in the United States, and millions are aroused to the mmunistic threat. . . .

Suddenly sounded the clarion call on the hill. . . . If God endangered, then we must rush to the defense. But be-'e we can put on the shining armor, we must look to our-ves and note our shortcomings. . . . Before the Christians ı honestly protest the atheistic principles of the Com-nists they must turn themselves back to God. This they

A religious awareness surges through the world. . . . Thus the blindness of the Soviet opens the eyes of the :e faithful. The light breaks through the clouds of the derstanding and we commence to realize what a Godless rld would mean to humanity. We have become conscious the need for God.

Russia serves Christianity.

Good Will Toward Men

The "problem" of capital and labor is gradually dis-pearing as the spirit of coöperation, of good will, is nging about a mutual understanding between the ments that go to make up our industrial fabric. This :he view of Charles M. Schwab, once a steel puddler,

but now the head of a great steel company, and o
of America's richest men of vision.

"I have gone through some rather dark chapters
American industry," declares Mr. Schwab, in an int
view published in Nation's Business, "and it is a gr
joy to me to realize that humanity rules American
dustrial life today.

"The capacity of Americans to progress is not
together due to the great economic advantages we
joy, or to the marvelous improvements in machin
and technical science. It is, I believe, due in great p
to the good will which has come about between la
and capital. American industry, in fostering relati
ships with labor, based on good will, has enormou
simplified its problems. It seems to me that noth
is quite so important and so hopeful for the future
this good will."

We, the Law

The importance of public opinion, which is anot
name for our collective spiritual consciousness, ag
receives official acknowledgment and emphasis, in
message of President Hoover to the second session
the seventy-first Congress. In discussing effect
means of law enforcement, the President declares
phatically that, in the final analysis, all law and
sanctions are based on "what right-minded men n
earnestly believe and desire." "A spirit in our pe
in support of law," he says, is fully as essential to
enforcement as is effective use of the machinery
legal procedure. No matter how much this mechan
may be perfected, he says, still—

> if the citizen who is himself dependent upon some laws
> the protection of all that he has and all that he holds
> shall insist on selecting the particular laws which he
> obey, he undermines his own safety and that of his cour
> . . . We can no longer gloss over the unpleasant reality, w
> should be made vital in the consciousness of every cit
> that he who condones or traffics with crime, who is ir

rent to it and to the punishment of the criminal, or to the performance of official duty, is himself the most effective ency for the breakdown of society.

Law cannot rise above its source in good citizenship—in at right-minded men most earnestly believe and desire. the law is upheld only by Government officials, then all w is at an end. Our laws are made by the people themlves; theirs is the right to work for their repeal; but until peal it is an equal duty to observe them and demand their forcement.

President Hoover goes on to say that there is cause r gratification in the awakening sense of this responbility on the part of American citizens during the st few months, as well as in the many instances which ve occurred to refute the often-expressed cynicism at "our system could not convict those who had ded the law and possessed the means to resist its execuon. These things reveal a moral awakening, both in e people and in officials, which lies at the very founation of the rule of law."

Radio for Prisoners

The radio is a godsend to the man in prison, writes risoner No. 52607 from Ohio State Penitentiary, in n article that appeared in the February, 1930 issue of adex. Not only does the radio furnish entertainment, ys this prisoner-writer, but it helps to reclaim men. e sums up his case in these words:

When I say that radio is making better men of us all and eating a desire within us to live a better life, I'm expresng the thought of every man in here.

Radio, the panacea for inescapable loneliness, has softed adamantine hearts, raised criminals out of themselves, rn down the limits of steel and stone, and led the nameless, sgraced, forgotten, into the brightness, happiness, freem, and fellowshinp of the outside world. It has done more enlighten, instruct, and create a desire, in the prisoner, to turn to respectability than all the legislation our assemes can enact with the view of diminishing crime in this untry.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an indepe ent educational institution, teaching the use of Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but help and teach men and women of every church and al those who have no church affiliations to use and prove t eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the cc necting link between God and man. They explain how t mind affects the body, producing discord or harmony, sic ness or health; how it brings man into understanding divine law.

We suggest that you accept what, in our literature, a pears to you to be Truth, and that you withhold judgme on the remainder until you understand it better. If you se the Holy Spirit as your guide into the fullness of Truth, y will know for yourself what is of God and what is of ma

As we keep on searching for Truth, we no doubt sh change some of our ideas, until everything short of the pe fect will of God is dropped from our lives and from our dc trine. There would be no difference of opinion amo Christians if human ideas did not prevail widely, for the is but one Truth, and some day we "shall see eye to eye

A Unity center is an independent association of Uni students formed to provide, maintain, and conduct a pla of assembly, where the principles of practical Christianit as set forth by Jesus Christ and interpreted in the light present-day experiences by the Unity School of Christianit shall be taught.

Unity centers and study classes are places of religio research for all people, regardless of creed; and plac where helpful instruction in Christian living may be r ceived. They are voluntary associations of such Uni students as may desire to band themselves together f study, mutual help, and service.

Through its field department the Unity School of Chri tianity offers an advisory service for the purpose of pr moting high standards of center conduct.

Information concerning Silent Unity (Unity School healing department) may be found elsewhere in this mag zine.

Lowell Fillmore is rejoicing over a letter received from teacher in Mexico, telling him of the good that is being accomplished there through his book, *Remember*. Among other ings the letter says that *Remember* is being used in classes a basis of translation. The meaning of the sentences is ven, and afterward as many pupils as possible give talks out the lesson. The letter says: "'A Lesson from the adio' has given me the opportunity to make the pupils ink deeply about God's substance everywhere present." hus *Remember* accomplishes a twofold purpose in sunny exico, that of spreading the message of Truth while teachg the English language.

Thomas L. Masson, known to many of our readers rough his long association with Life magazine and also rough his contributions to the Saturday Evening Post and e Christian Herald, writes for *Weekly Unity* readers in e issue of July 12. The name of his article is "God, Our ependence."

The department of Silent-70 recently received from a isoner a letter of thanks for the service that it had renred him. He spoke of the peace that he had attained, d of the change in his affairs because of his study and plication of the lessons given him by Silent-70. He said: Of course, I have not gained my freedom yet, but I know at Truth will set me free, and I never forget the ality of His presence and promise to all of us." The work Silent-70 is far-reaching and effective.

"The Art of Prayer," an article by V. P. Randall, leader the Detroit Unity Center, will appear in the August issue *Unity* magazine. There is no subject of greater interest mankind than that of prayer, and in this article Mr. ndall deals understandingly with every phase of the subct. His message is helpful and inspiring.

There is nothing more terrible than to have things re main at dead level. The only way to break dead level fo something better is to do something helpful for anothe something not required of you, not even expected of you This bit of Truth is brought out in Gardner Hunting's stor called "Stairs of Hope," appearing in the July issue o *Youth.* Read this story about Anna and Jimmy, and se how Anna became the agent that broke dead level fo Jimmy. You will like this story.

If you once read *Lessons in Truth,* by H. Emilie Cady you will read it again and again, each time with quickenin pulse, and a growing sense of freedom. *Lessons in Truth* will help you to understand your true relationship to God

You will be interested in knowing that you may hea Charles and Myrtle Fillmore speak directly to you by mean of our ten-inch, hard-surface phonograph record. On on side Charles Fillmore gives *The Unity Statement of Faith* and on the other side Myrtle Fillmore gives *A Greeting t Unity People.*

Doubtless there are many thousands of Unity student who desire to know more about Unity teaching, who wan to know how to apply this teaching to their lives. The Correspondence School Department brings this knowledg within easy reach of all interested students. Writ to this department for complete information about its study course. Address Department A, Unity School of Chris tianity, 917 Tracy Avenue, Kansas City, Mo.

My Litany, by Mary W. Fry, is a booklet, made up o sentence prayers. Each prayer is a plea for deliverance from negative thoughts or conditions. It breathes inspira tion. This booklet may be conveniently tucked into you pocket or purse.

To persons everywhere there is probably no subject o greater interest than that of prayer. Prayer is natural t man, and it should be cultivated in order to round out his character. Jesus every day spent hours alone with God. He said: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." He spoke with an assurance born of His knowledge of spiritual law Charles Fillmore, who has written *Christian Healing* and other books on Truth, believes that there is a law of prayer which man will eventually recognize as he now recognize and applies the law of mathematics or of music.

The conditions of your life are the results of the words at you have spoken. Practice every day expressing only ords that stand for the good in life, and you will reap a h harvest of blessings. The Unity Good Words Club will lp you to form the habit of using only good, constructive ords. If you would like to enroll as a member, write to the cretary of the club for a membership blank.

What is the meaning of dreams, and do they reveal the eamer's state of mind? The world has need of underanding in regard to dreams, and Charles Fillmore has been l to give the subject attention. In his booklet, *Inner Vision*, goes into the matter of dreams and their interpretation. is handling of the subject is both interesting and instruve.

Wee Wisdom magazine is running a delightful serial ory called "The Blue Feather," the second installment of nich appears in the July issue. Another story that chilen will like is "Cyn Counts Her Chickens," by Helen Diehl ds. These are just two of the attractive features of the ly number. *Wee Wisdom* is truly a magazine that teaches ildren to live happily. It instructs and entertains by eans of its fascinating stories, attractively illustrated.

The Bible student who is preparing for his summer vation will find our pocket-sized edition of the *New Testaent* a handy little volume to slip into his trunk or suitcase. is self-pronouncing, and the words of Jesus stand out in ld-faced type. It also contains illustrations of life in the oly Land, and the principal events in the ministry of the aster.

When taking up any new branch of study one feels the ed of helpful directions. Charles Fillmore sensed this need connection with taking first steps in the study of Truth, d as a result he has given us *Directions for Beginners*. his booklet contains definite instruction in matters of uth, and its lessons are set forth in a practical way. *Dictions for Beginners* lays a good foundation for your unrstanding of Truth.

Why postpone happiness when you can have it today? It is ssible to be so filled with the joy of Spirit that heaven will established in your heart right here and now. Ralph E. bileau wrote *Heaven Now* to help you find the kingdom ght now in your own heart, as you grow day by day in the age and likeness of God.

An article entitled "The Spirit of the Home," by Ed Kinley, assistant superintendent of the Unity Sunday Sch at headquarters, appeared in the *Christian Home* paper cently. This article was first printed in *Weekly Unity*.

Progress is based on ideas, and the modern business p son is alert to contact and use new ideas. *Christian Bu ness* magazine will help you to cultivate new ideas, to gai new outlook on life. You will find *Christian Business* asset, whatever your line of work may be.

Miscellaneous Writings was compiled from a number booklets by H. Emilie Cady. As you study this book y read between the lines, and know instinctively that thoughts recorded there are not cold, intellectual statemen that, instead, they flow out from the author's deep consci ness of oneness with Spirit.

Parents and teachers both need the same preparation, struction, and understanding of child nature. *Child Unfo ment,* by Edith Kinley and Francis J. Gable, broadens vision of both parents and teachers. It is a manual of s gestion and instruction for those who have the work of veloping the child's inner consciousness of Truth.

The title of *Selected Studies* reveals the character of t book by Imelda O. Shanklin, which was compiled from best of her writings on Truth. This book is in reality advanced study of Truth consisting of fourteen chapt with lesson helps on each chapter. It is easy to sense, this book, the author's depth of understanding and her s cerity of purpose.

Are you living in the past, content with its achievemer or discouraged because of its failures? In either case are at a standstill. Begin again, for today is yours. N is the time to make use of your God-given powers. *Beg ning Again,* by F. B. Whitney, will help you to gain a outlook on life, to press forward to a higher goal.

To one who has problems to solve, the greatest help, doubt, comes from the true account of another's experie in solving like problems. *Caroline Napier* is the true st of a woman's triumph over all manner of adverse conditi Through her great faith she rose above every inharmony her life, and achieved success and fame. This book is a inspiration.

Unity Books and Booklets

For Beginners	
Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners ..... Spanish, $.10; German	.25
Getting the Clear Realization	.25
Lessons in Truth	cloth 1.00
Lessons in Truth ..... French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	cloth 1.00
Miscellaneous Writings ..... Italian, French, German	.75
Unity's Statement of Faith	.10
On Healing	
Christian Healing	cloth 1.00
Christian Healing ..... French $.75; German	1.00
Divine Remedies ..... paper, $.75; de luxe	3.00
Divine Remedies ..... French	.75
Heal Thyself	cloth 1.00
On Prosperity	
Be Ye Prospered	cloth 1.00
Spiritual Law in Business, The	.25
On the Silence	
Book of Silent Prayer	.50
Methods of Meditation	.35
The Silence	.50
Pertaining to the Home	
Child Unfoldment	cloth 1.00
Truth in the Home	.75
Inspirational	
Beginning Again	.35
Faith That Removes Mountains ..... German	.25
Finding the Christ	.25
Finding the Christ ..... German, Spanish, or Swedish	.25
*Remember	cloth 1.00
Sunlit Way, The	cloth 1.00
What Are You?	cloth 1.00
Devotional	
My Litany	.10
Truth in Song	.50
Unity Song Selections	cloth 1.00
For Advanced Study	
Inner Vision	.50
Selected Studies ..... paper, $.75; cloth	1.50
Talks on Truth	.75
Unity Tract Index	.50
Juvenile	
Aunt Joy's Nature Talks	.75
Little Susie Sleep Ears	.75
Love's Roses	.25
Sunrise Calling	2.00
Treasure Box	.50
Wee Wisdom Picture Book	.50
Wee Wisdom's Way	.75
White Stockings and Other Tales	.75

*Latest Unity Publication

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, ur subscription has expired. In order not to miss a single sue just write on the wrapper, "Please renew," and mail with your remittance, to Unity School of Christianity, ansas City, Mo. Renewal price, $1.50 a year.

What Shall We Do?

Vacation time means playtime, but children often tire of play, and you hear the familiar question, "What shall we do?" You are wise if you have provided books for this emergency, books that entertain the children while implanting in their minds the highest ideals of life. Unity's books for children meet these requirements. The following list will help you in choosing your children's vacation books.

AUNT JOY'S NATURE TALKS .....75 cents
Mother Nature's wonderful secrets told.

LITTLE SUSIE SLEEP EARS .....75 cents
A little girl cures her ears of a bad habit.

LOVE'S ROSES .....25 cents
A story of little Thelma's unselfishness and her reward.

TREASURE BOX .....50 cents
Two young maidens seek to please the good princess.

WEE WISDOM'S WAY .....75 cents
How Aunt Joy made the Day family happy.

WHITE STOCKINGS AND OTHER TALES .75 cents
Some little children bring happiness to a queen.

Wee Wisdom, our monthly magazine for children, is rich in character-building material. Its stories, poems, and other interesting features delight the little folk. Yearly subscription, $1.50.

UNITY CENTERS AND CLASSES

This partial list is for your convenience. The listing of a ıter here does not necessarily mean that we indorse its in-'pretation of Christian principles.

ALABAMA

ningham—Unity Cen, 411 Farley bldg
ile—Unity Cen, 102½ Dauphin; nity Study Class, 256 N Conception

ARIZONA

enix—Unity Cen, 227 W Monroe

ARKANSAS

le Rock—Unity Cen, 809 W 15th

CALIFORNIA

neda—Home of Truth, 1300 Grand
ambra—Unity Cen, 14 S Second
keley—Unity Cen, 1822 Milvia
no—Emilie Weisenberger, 105 N Van ess
adale—Unity Cen, 109 A So Central
lywood—Unity Lib, 1030 N Western; nity Cen, 7543 Norton; Mrs R B Salon, 1316 Cherokee
ewood—Unity Truth Ministry, 426 E ueen
s—Unity Circle, Box 242
g Beach—Unity Soc, 432 Locust; letaphysical Studio, 121 Chestnut
Angeles—Unity Cen, 2120 S Union; nity Fellowship, 1932 W 7th; Unity ruth Cen, 337½ S Hill; Home of ruth, 1975 W Wash; Bullock's; Unity ssembly, 233 S Bdwy; Unity Class, 2800 righton; Unity Harmony Cen, 845 S dwy; Christian Unity, 688 Wilshire pl; nity Fellowship Cen, 1002 S Burger; eVorss & Co, 843 S Grand; Jones Book , 734 W 7th; Fowler Bros, 747 S Bdwy; dvanced Thought Bk Sh, 816 W 8th; ew Thought Bk Cen, 313½ W 6th
desto—Unity Reading Rm, 319 Cedar
a—Unity Cen, 1730 Oak
land—Unity Cen, 1450-B Alice; Truth en, 3006 Fruitvale; Meta Lib, 532 th; Study Class, 878 Wood; H C Capell & Co
adena—Unity Soc, 11 N Oak Knoll; hurch of Truth, 690 E Orange Grove; nity Cen, 65 S Roosevelt
lands—Miss Leona Ballou, 906 Tribune
hmond—Beulah W Tiller, 146 2d
ramento—Unity Cen, 921 10th
Diego—Unity Soc, 412 A; Artemisia ook Shop, 1186 Sixth
Francisco—Unity Temple, 26 O'Farll; Meta Lib, 177 Post; Home of Truth, 019 Sacramento; Calif Truth Cen, 68 ost; Mission Unity Cen, American hall; nity Cen, 1182 Market
Jose—Christian Assembly, 72 N 5th
ta Barbara—Truth Cen, 277 E Arrellaga
ta Cruz—Truth Cen, 151 Garfield
ta Monica—Unity Cen, 528 Arizona
ta Rosa—Unity Cen, Masonic temple
astopol—Unity Cen, 501 Petaluma ave
ra Madre—Unity Cen, 270 W Central
asadena—Unity Cen, 1141 Fremont
kton—Unity Cen, 822 N Center
are—J F Manning, 258 North N
Nuys—Unity Cen
ittier—Meta Bk Shop, 521½ E Phila

COLORADO

orado Springs—Home of Truth, 217 eGraff bldg
ver—Publication Bk store, 514 15th; Herrick Bk & Staty Co., 934 15th
Pueblo—Unity Reading Rm, 419 Central blk

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 L, nw

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—First Unity Church, 646 5th Ave S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc Prac Christianity, 600 S Olive

IDAHO

Boise—Unity Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328 7th N

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, 511 Capitol bldg; Home of Truth, 807 Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen (colored), 4307 S Mich
Hubbard Woods—Mary Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, 205 Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th
Waukegan—School of Light, 1025 Woodlawn

INDIANA

Indianapolis—Unity Truth Cen, Kresge bldg

IOWA

Cedar Rapids—Unity Cen, 318½ S 3d
Des Moines—Unity Cen, 236 K P bldg
Sioux City—Unity Cen, 605 Davidson bldg
Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Kansas City—Unity Cen, 747 Minnesota
Topeka—Unity Cen, 336 Jayhawk hotel
Wichita—Life's Harmonies Truth Cen, 2221 E Central

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, 66 Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Unity Cen, 10 E Franklin

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 4108 Woodward
Flint—Unity Cen, 114 Old Armory bldg
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Christianity, 209 W Dutton
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d

Minneapolis—Unity Cen, 205 Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, 512 Plymouth bldg

St Paul—Unity Cen, 901 Globe bldg; Miss Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, 226 Miners Bank bldg

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Emery, Bird, Thayer; Unity Cen (colored), 2216 Brooklyn

St Joseph—Unity Cen, Empire Trust bldg

St Louis—Unity Cen, 533 Kings-way hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg & Staty Co., 905 Lucas

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 202 Sharp bldg

Omaha—Meta Lib, 307 Patterson bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier

East Orange—Unity, 19 Washington

Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th

Plainfield—Unity Cen, 418 Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi

Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds

Jamaica, L I—Isabel U Bowman, 92-32 Union Hall st

New Rochelle—Unity Cen, 490 Main

New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Times Square Bk Sh, 1482 Bdwy; Nanna B Sutton, 42 W 129th

Rochester—Scrantom's, Powers bldg; Unity Cen, 107 Powers bldg

Schenectady—Unity Soc, 1029 University pl

Syracuse—Katherine Carter, 155 E Onondaga

Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple

Canton—Unity Cen, 17 Harris Arcade bldg

Cincinnati—Unity Cen, 28 E 6th; New Thought Temple Lib, McMillan and Grandview

Cleveland—Unity Cen, 2536 Euclid; Church of Truth, Hotel Winton; Unity Cen of New Thought, 218 Ten Thousand bldg

Columbus—Unity Cen, 80 W Starr

Dayton—Unity Cen, Fine Arts bldg

Hamilton—Unity Temple, 112 Elvin

Mt Vernon—Katherine K Staunton, 15 N Mulberry

Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, 412 Baltimore bldg; Unity Home of Truth, Arcade bldg

Okmulgee—Mrs G F Wyvell, Okmulgee bldg

Tulsa—Unity Reading Rm, 501 Commercial bldg

Mrs B M Wilson (colored), 511 E Marshall

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed hotel

Philadelphia—Unity Cen, 236 S 1[illegible] Chapel of Truth, 1600 Walnut; Carri[illegible] Steinmetz, 900 N 63rd

Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Cen of Prac Christian Memorial auditorium

Memphis—Unity Cen, 148-50 Court

Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 205 Allen bldg

El Paso—Unity Cen, 305 E Franklin

Ft Worth—Unity Cen, 503 Worth bldg

Houston—Unity Cen, 1 New Majestic

San Antonio—Unity Cen, Maverick

WASHINGTON

Seattle—T Elliott Ostlund, 3042 Ar[illegible] bldg; Seattle Cen, 1529 9th ave; U[illegible] Soc, 421 Belmont N; Bookmart, Pike; Unity Soc, 3339 White-He[illegible] Stuart bldg; Alice L Ruth, 527 Easth[illegible] Truth Cen, 503 Shafer bldg

Spokane—Meta Lib, 308 Norfolk b[illegible] Church of Truth, 6th & Jefferson

Tacoma—Unity Cen, 932½ Bdwy; W[illegible] books, 1317 Pacific

Yakima—Church of Truth, 2d and B s[illegible]

WISCONSIN

Madison—Unity Home of Truth, 1812 Hise ave; Unity Cen, 253 Washin[illegible] bldg

Milwaukee—1st Unity Cen, Commerce

AUSTRALIA

Adelaide—New Thought Soc, 5 Da[illegible] bldg; Divine Science Cen, A N A bld[illegible]

Brisbane—Unity Cen, Albert House

Melbourne—New Thought Cen, 714 [illegible] Bank Chambers

Perth—Albert & Sons, 130 Murray

Sydney—Harmony Cen, Dalton st, C[illegible] wood; New Thought Cen, 161 Castler

CANADA

Calgary—Unity Cen, 20 Mackie blk

Edmonton—Unity Cen, 10576 104th

Montreal—Unity Cen, 1419 Drummond

Moose Jaw—Unity Cen, 73 High W

Ottawa—Aquarian Meta Lib, 303 Ba[illegible] Nationale bldg

Regina—Unity Cen, Westman Chamber[illegible]

Saskatoon—Unity Cen, 314 Canada bld[illegible]

Toronto—Unity Cen, 765-A Yonge

Vancouver—Unity Church of Truth, Granville; Truth Cen, 6171 Fraser

Victoria—Unity Cen, 739 Yates

Winnipeg—Unity Cen, 333½ Portage

CUBA

Havana—W R Grizzell, Avenida 4, [illegible] 3 y 4, Reparto Buena Vista

ENGLAND

Cheshire—Annie Fairbank, 47 St Nic[illegible] rd, Wallasy Village

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imp[illegible] arcade, E C 4; The Rally, 9 Per[illegible] (Tottenham Ct rd), W 4; Order o[illegible] Golden Age, 155 Brompton rd, S W

GERMANY

Heilbronn am Neckar—Helene Alpers H[illegible] Frankfurterstrasse 8

SCOTLAND

Edinburgh—Margaret A Hume, 7 Ch[illegible] hill place

SOUTH AFRICA

Johannesburg, Fairview—Unity Book D[illegible] 66 Grace st

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UNITY DAILY WORD

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HOUSE BLESSING

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger, as to kin;
And bless each crystal windowpane
That lets the starlight in;
And bless the roofiree overhead
And every sturdy wall;
The peace of God, the peace of ma
The peace of love, on all.

—Arthur Guiterman